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The Outlook.

Lynching Again.

Louisiana vies with Virginia in this ugly business. In both States there happen to be villainous Negroes; and there are nefarious white men engaged to punish them in satanic ways. Law gives place to lynch and civilization to barbarism. Roscelius Julian, the murderer of Judge Estopinal, in Jefferson Parish, is in the swamp, and there is a reign of terror in the vicinity till he can be captured and lynched. Two or three other men have been shot in the attempt at capture. Roanoke, Va., has also been engaged in a similar enterprise. There the government played a noble part. The Negro Smith attempted to brutally murder a woman, and was thrown into prison. The mob assaulted the prison; but Mayor Traut ordered the militia to defend the prison, and they did so. They were at length, however, overborne by the ruffians, who subjected their victim to terror and ended his life in the most atrocious manner. The Negro was savage; his white lynchers acted the part of fiends. The redeeming feature in this case is found in the noble part taken by the mayor and the militia. More such men are needed wherever this lynching furor prevails.

Civil War in Brazil.

The condition in Brazil remains essentially unchanged. Admiral Mello's fleet apparently holds undisputed control in the harbor and on the coast, and is steadily gaining in the struggle against President Peixoto. The army overthrew the empire; the fleet has closed in upon the capital, driven into exile one dictator, and is in a fair way to dispose of another. But, as we intimated last week, there are many slips in these South American revolutions. Very much always depends, in these uprisings, on the character of the leader. The institutions are weak, and a resolute leader is often able to sweep them away by a dash. Peixoto is not a mere adventurer. He succeeded to his high office on the departure of Deodoro. Though he removed many of the grievances complained of under his predecessor, he vetoed the bill rendering his re-election to the presidency illegal. The separatist tendencies in the different States make the most dangerous feature in the existing situation. Pernambuco, Bahia and Rio Grande do Sul are reported to be in sympathy with the revolt and to be preparing to break away from the federal system. Centralization was the evil of the empire; disintegration is the danger of the republic.

Canada's Governor General.

On the 18th inst. the Earl of Aberdeen was sworn in as Governor General of Canada in the presence of Sir John Thompson, the members of the Dominion cabinet and a brilliant assemblage of the citizens of Quebec. In some respects the place is ornamental. The Governor General, as the representative of the Queen, stands for the empire, and is to the Dominion what Victoria is to the British Empire. He will touch the country on the social side—will be the centre of show and ceremony. Reared in wealth and accustomed to courtly ways, he will be able to maintain a high social standard and to become the centre of a little court, an imitation of London in Quebec. The real political power, in the Dominion, centres in Sir John Thompson, the Premier, who occupies in Canada a similar position to that of Gladstone in England. He is the power behind the throne, while the Governor General possesses only the shadow of power.

Immigrants and Emigrants

In America the order has been that many immigrate, but few emigrate. The improved facilities in travel, especially in ocean navigation, is changing this order. People come to us to make a transient sojourn. What was once true of travelers, is now true of a multitude of laboring people; they come to stay for a period, while work is abundant and wages high, and then to return to their native land. It is estimated that fully 80 per cent. of the Italians go back to their sunny Italy. Many Scotch, English and Germans remain unaccustomed, with the purpose of ultimate return to the old home. Slackness in business hastens this result. Dr. Senner reports for the month of August last the coming to the port of New York of only 20,000, or four thousand less than for

the same period in 1892, and the going out of a still larger number. The steamers are not able to take all who desire to enter the steamer. For instance, the "Werra" took 900 in the steerage, but 900 more were left behind. This experience will be likely to be repeated in the future, for the reason that the passage of the Atlantic is so cheap and easy. The Italians, Germans and Finns make the majority of the recent emigrants from the port of New York.

Our New Justice.

William B. Hornblower, a successful New York lawyer and member of a distinguished New Jersey family, has been selected by President Cleveland to fill the place on the bench of the United States Supreme Court made vacant by the death of Justice Blatchford. His grandfather, the late Joseph C. Hornblower, was long Chief Justice of the Supreme Court of New Jersey, and his father was the late Rev. William Hornblower, D.D., for twenty-seven years pastor of the Presbyterian Church in Paterson, N. J., where William B. was born, May 13, 1851. He graduated in 1871 at Princeton, studied law in Columbia, and in due time, came into a practice in New York city worth \$40,000 a year, which he exchanges for the \$10,000 salary of the Supreme Court. He has argued several important cases before the courts. He is a director in the Interstate Casualty Company, and has represented lawyer Davis, receiver of the firm of Grant & Ward, since their famous failure in 1884. He was instrumental in securing a verdict for \$1,400,000 for the receiver, said to be the largest verdict ever rendered in this country. He has had much railroad practice. As a club man he is so-called popular. His wife is a niece of Judge Sanford, and he is intimately connected with Justice Bradley and Wayne McVeagh. With the exception of Joseph Story, he is the youngest man ever elevated to the Supreme Bench. Story was thirty-two, and Hornblower is ten years older. In politics he is anti-Tammany.

Alsace-Lorraine.

At the conquest of the Rhine Provinces by the Germans in 1870-71, the inhabitants were placed under exceptional regulations by which they were deprived of certain privileges conceded to the rest of the German people. In his late visit the Emperor is said to have been so well pleased with the temper and loyalty of the Alsace-Lorrainers that he proposed to remove the restrictions and treat the provinces as other parts of the empire. No immediate steps, however, were taken to compass his end, and it is now claimed that he proposes to incorporate Alsace with the Grand Duchy of Baden, and Lorraine with Rhenish Prussia. But there are difficulties in the way of its accomplishment. Alsace and Lorraine are imperial provinces; they belong to the whole German empire, and can be turned over to Baden and Prussia only by a vote of the Reichstag and the Bundesrath. The Imperial Council will not be likely to consent to make Prussia, already very large, still more formidable in the imperial body by adding the important province of Lorraine. It would be like annexing Connecticut to the great State of New York. William II. will not be likely to find reasons strong enough to carry the Bundesrath, and so will be obliged to find some other method of favoring Alsace-Lorraine. He will have perhaps, after all, simply to remove the restrictions and to treat them as German provinces.

IN ITALY.

REV. W. B. PALMIST, D. D.,
Editor St. Louis Christian Advocate.

"Tis sweet to hear the watch-dog's honest bark,
Bay deep-mouthed welcome as we draw near home;
Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come."

On our return from Africa we were admonished in the darkness of night of our approach to the

Shores of Sicily

by the familiar tones of barking dogs. How blessed they are in having never attempted a Tower of Babel; being able to travel all over the world without the soul-harassing mediation of stupid interpreters! An Oriental dog of average intelligence, so far as language is concerned, would be equally at home at the Chicago Exposition or the Jerusalem Pentecost.

On a nearer approach the eye was first greeted by a splendid marble monument of Garibaldi, who occupies a much larger place in the thought of the present generation than Dionysius, Agathokles, Archimedes, Hannibal and Hannibal all combined. They all know of the triumphal march of this latter hero through the island, but few of them think of or care for the earlier series of conflicts between Sicilians and Sicilians, between Greek and Phœnician, Roman and Saracen; when the island was not only the centre of the Midland Sea, but the centre of the known world.

The land in its entirety has never been a distinct nationality, but a battle-ground of the nations; the Easterns, or Asiatics, fighting from the west, and Europeans, or Westerns, fighting from the east. Both Phœnicians and Saracens have operated from a base in Africa on the west. Of all the ancient wars fought and figured here, none have left such enduring monuments as the Greeks. While the destinies of Rome and Carthage as well as Athens were decided upon this ground, their works have dissolved with the years. Helianic monuments, the oldest of all, projected

so long before the Christian era, will doubtless stand the wear and tear of many centuries. The temples of Giganti are about as massive and well-preserved as those of Pæstum or of the Acropolis at Athens.

The old theatres of Tauromena and Syracuse, carved out of the solid rock of the mountains, are about as large as any in the world. We knew that Syracuse was once the largest city in all Europe, but we were not prepared to see an area twenty miles in circumference. In driving over these ruins in a solitary carriage we were occasionally reminded of the warnings of our friends against the brigands. A gentleman gathering specimens, in the employ of our government, was pretty badly cut to pieces by one of these knights of the stiletto only a few days ago. Fortunately we are traveling, as Dr. Buckley would say, "unofficially," and having no political or ecclesiastical dignity to sustain, we can dress as shabbily and look as much like another brigand as we please, thus reducing the danger to a minimum.

The enormous extent and depth of the quarries from which the city was built gave a new significance to the term "quarry slave;" for in these thousands of prisoners were once enslaved, labored and perished. Here, too, are the first and most interesting catacombs in all Italy. Near these is an old temple now far beneath the surface, converted into a church, in which it is said St. Paul preached when he "tarried here three days." We think it more probable that he preached at the insular and oldest part of the city, where the grand old temple of Minerva still stands in the walls of the present cathedral. "We fetched a compass and came to Rhegium." In study of Bible lands the corroborative side-lights often flash out where we least expect them. From the bay in which the Alexandrian ship was anchored to Rhegium required almost the complete circuit of Syracuse.

Goethe once said: "Without Sicily, Italy would lose much of its charm," and so it would. St. Paul in all his earthly career probably never looked upon a prettier coast than during his day's voyage to Rhegium. Atræa was in full view all the way, and possibly suggested the figure of "breathing out threatenings." The multitude of people living around it, however, pay very little attention to its threatenings. The hundred thousand people in the city of Catania seem to have forgotten that the city was once almost totally destroyed by an Etna cataclysm. Here we enjoyed the courtesy and hospitality of our scholarly young consul, who is a son of Bishop Hurst. His accomplished wife is also the daughter of a Methodist minister.

It is not surprising that the early idolaters of this region were wont to worship the nether gods; much of their life, wealth, hope, and fear came from the nether forces. The present generation have inherited the blood of so many races it is difficult to locate them. Many have drunk wine so long that their very blood seems to have turned to wine. While few get drunk in the American sense—lying flat on their backs feeling upwards for the ground—there are few who are, for any length of time, really and truly sober.

Rhegium.

On the Italian side of the channel, although destroyed as often as Jerusalem, now has sixteen thousand inhabitants; and, including surrounding villages, forty thousand. The Pauline voyage from here to Patroli was accomplished on the second day—a record of such remarkable speed that he felt called on to explain: by a favoring "south wind." With an adverse wind we ate supper in sight of Rhegium, and breakfast the next morning in sight of Patroli. With our advantages of printing, electricity and steam, Paul would have reached almost the known world with the Gospel. He made this rapid record notwithstanding the threatening Scylla on his right and Charybdis on the left. By the favoring "south wind" of the Holy Spirit he was ever able to steer clear of two spiritual dangers which menace some teachers of today—the Scylla that "we can't sin," and the Charybdis that "we can't help but sin." He never recognized any place this side of the pearly gates where it is impossible for a Christian to sin. On the other hand, he never discounted the grace of the Father, the blood of the Son, and the power of the Holy Ghost, by anywhere intimating that a Christian cannot help but live in the seventh chapter of Romans and not in the eighth.

Seated on the prow of our ship, we studied very carefully this classic passage which Homer has made immortal. Scylla is a jagged rock extending out from Calabria. On the nexus connecting this rock with the main land of Italy is the town of Scylla with several thousand inhabitants. On the Sicily side the chain of Neptunian Mountains extends boldly to within five miles of the jagged rock on the Calabrian side. These mountains then drop suddenly down to a bold range of hills which extend to within three miles of Scylla. This line of hills then drops off suddenly to a low flat tongue of land or rock, which extends to within a mile or two of Scylla; and this low tongue is Charybdis. In a fog or dim light the mountains are liable to be mistaken for the hills, and the hills for the flat tongue, which is not seen at all. In making the turn into the straits when the currents of wind and water are strong, there is great danger, in attempting to avoid the bold apparent Scylla, of being wrecked on Charybdis. In the general journey of life the less apparent dangers are often more fatal than those which everybody can see.

The Bay of Naples is a very pretty one, but few have been more disappointing to modern travelers. The woman who probably rescued Romulus and Remus from the raging Tiber was named Lupa—so near the Latin word for wolf that they have since been represented

as nurtured by such a natural enemy of human childhood. By the confusion of two other Latin words, artists have represented Moses with horns instead of a crown of light. In the olden days the order of travel was, to "first see Naples and then Mori." The name of this old extinct city of Mori was so near the Latin word for death, that the misleading translation has come down the ages: "See Naples and die!" Hence the disappointment here in not finding the climax of all earthly beauty.

Many of the streets of

Naples

are so narrow and the houses so tall that ladies sit in iron balconies projecting from the lofty windows, conversing with their neighbors across the streets. On wash days clothes lines are stretched across from balcony to balcony, and as you look down a long street the perspective, in which a thousand flags of true wave, is pleasing as well as amusing. In the suburbs is a unique cemetery for the poor. There are 365 wells or pits. The hermetic seals of each are broken once a year. The pauper dead of each day are accumulated, and late in the evening the well for that day is opened, and the bodies, uncoffined, unknelt, and often unwept, are dropped in one by one. After covering them with lime, the opening is then closed and sealed for another year.

The great attraction of the city is the most interesting museum of the world, containing the sad and sinful souvenirs of Pompeii and Herculaneum—two cities so near to each other, and yet so different, the one Roman and the other Greek, the one destroyed by a cataclysm of fiery ashes and cinders, the other by melted lava. A third of Pompeii is now uncovered, and the work is still progressing. When the body of man or beast is found, the space is at once filled by pouring in a solution of plaster of Paris, which soon hardens into the exact and original forms. Otherwise they will all dissolve into ashes as soon as exposed to the air. It is astonishing how the features and expressions of the face are thus preserved. There is a dog with a crystallized howl which you can almost hear; a miser with a pinched and hungry look, grasping his gold; the delicate form of a woman with her arm thrown up to protect her face, and on her finger a ring in which the beautiful ruby still remains. There is a part of the city not exhibited to women and children, where the perfection of art and the climax of immorality are appalling. However, if San Francisco and Paris were as suddenly destroyed and unroofed, the world might stand equally abashed and appalled.

We are much inclined to linger in this part of Italy. We would like to take the reader up to the hissing, wheezing, growling, trembling crater of Vesuvius, around which we cooked eggs and burned our boot soles. We would like to take you to Patroli; and to the tale of Capri, where Augustus founded palaces, baths, and aqueducts, and where Tiberius erected twelve villas in honor of the twelve gods; and to show you in the Blue Grotto the marvelous phenomena of reflection and refraction, where everything that enters the water is touched with iridescent beauty. We would like to take you to the tomb of Virgil, and to Sorrento, the home of Tasso; for it was of this region that he wrote:—

"It was by a bard that the planets once,
Charmed from their passionate home,
Assumed the fair features of women,
And dwelt in the valleys of Rome;
But sure if a land's ever presented
Temptation to angels, 'tis ours;
And that vision of seas was invented
From scenes in these fair sunny bowers."

But we must hurry on, notwithstanding the charm of environment, and the argument of this enraptured singer, to spend Sunday in the "Eternal City" on the banks of the Tiber.

THE PARLIAMENT OF RELIGIONS.

I.

REV. STEPHEN J. HERBERT.

CHICAGO has welcomed many congresses during the last six months, but the crowning one of them all is now in session. Christianity, Judaism, Mohammedanism, Buddhism, Confucianism, Hinduism, Parseeism, and nearly every other form in the realm of religious thought, is represented at this unique parliament of religions. It is a rare sight—the eyes of man never looked upon its equal. From the ends of the earth these men and women have come to acknowledge their faith in the Eternal God and to draw mankind closer together by the mystical but irresistible bonds of human brotherhood. This is the platform of the parliament—the fatherhood of God and the brotherhood of man. Fortunately the rules of the parliament preclude discussion, but the greatest benefit will result from comparison of creeds and systems. Dr. Momerie, of the Church of England, says, in speaking of the plans and purposes of the great gathering:—

"This parliament may reveal that fundamentally all religions are the same. Christ, Gautama, Zoroaster, and Mohammed based their religions on the conduct of men. To each religion have been attached creeds and dogmas which the founders never anticipated. This conference may enable us to see more clearly the fundamental truths. It will appeal, in the words of Dr. Barrow, 'to all those of every nation who believe in divine order in human affairs, and who work and wait for the kingdom of God on earth.' On many great principles of life and conduct we are all agreed. The object of this parliament is to show how unimportant are the differences of creed and how important are those things on which we are all agreed. The result of the parliament will be to emphasize what is fundamental and throw into the background those differences which are accidental and superficial."

The parliament brought together many prominent personages. The venerable Arch-

bishop Dionysius Latas, head of the Greek Church, made an address; Cardinal Gibbons led the vast audience in repeating the Lord's Prayer; and the foremost apostle of the Brahmo-Soma, Mr. P. C. Mozoomdar, Rt. Rev. Ruchi Shibata, high priest of the Shikho sect of Shintoism, Pung Kwang Yu, the disciple of Confucianism, Jeanne Serabji, a Parsee from Bombay, Prof. Minas Tcheraz, of London, a member of the Armenian Church, Birchard Raghavji Jandhi, a representative of Jainism from India, Bishop Payne of the African Methodist Episcopal Church, and scores of other notables adorned the platform, made speeches and read papers.

The first session was memorable. The procession of priests, ministers, disciples, some of them clad in the strange robes of their office or of their race, made up a scene most strikingly picturesque. It was peculiarly fitting that the first utterance should be a song of praise, and most fortunate that the assembled religionists could join heartily in singing a song which, in part at least, harmonized with the platform of the parliament. The big organ led the way, and the audience joined with the heterogeneous company on the platform in singing "Praise God from whom all blessings flow!" The Lord's Prayer was repeated with general unanimity, for this, too, harmonized with the platform of a single plank. Mr. C. C. Bonney, president of the Congress auxiliary, began the speech-making, but soon gave place to Dr. John Henry Barrows, who is the prime factor in the parliament movement. Dr. Barrows spoke words of most cordial welcome. He outlined the plan of the parliament, gave expression to his conviction that it was a providential undertaking, and paid his respects to the critics of the movement. He said among other things:—

"It is perfectly evident to all illuminated minds that we should cherish loving thoughts of all people and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must discover and gratefully acknowledge the truths contained in other faiths. This parliament is likely to prove a blessing to many Christians by marking the time when they shall cease thinking that the virtues and virtues of other religions discredit the claims of Christianity or bar its progress. It is our desire and hope to broaden and purify the mental and spiritual vision of men. Believing that nations and faiths are separated in part by ignorance and prejudice, why shall not this parliament help to remove the one and soften the other? Why should not Christians be glad to learn what God has wrought through Buddha and Zoroaster, through the sage of China and the prophets of India and the prophet of Islam?"

"This hope 'to broaden and purify the mental and spiritual vision of men,' was uttered again and again in the addresses of welcome and response which were made in the name of each of the religious systems represented in the parliament.

There are three sessions daily of the parliament—at 10, 2, and 8 o'clock—and for each session an elaborate program is provided. But it is impossible to conduct the parliament on the lines laid down in the printed program. The opening session of the parliament proper called for eleven addresses, but only five were given, and of these two or three were cut in the middle by the chairman's warning of the expiration of time. The first paper was one prepared by Rev. August F. Hewit, in which he discussed "The Existence and Attributes of God." Dr. Alfred W. Momerie followed with an argument for "Moral Evidence of a Divine Existence;" and Rabbi Wise presented the "Theology of Judaism." Subsequent meetings were of more general interest because of the fact that the disciples of various "heavenly" religions presented their cases. The address of Protap Chunder Mozoomdar, of Calcutta, in which he discussed the principles of the Brahmo-Soma, was one of the most interesting of the whole week. The apostle of this new religion won much sympathy, for to many of his listeners the Brahmo-Soma had been only a name. He gave the name life and power as he quietly sketched the development of this new movement in the religious life of India. In his faith the Brahmo-Soma is the great panacea for the ills of the race and the great harmonizer of the mental and spiritual discords of mankind. He said:—

"Christianity declares the glory of God; Hinduism speaks about His infinite and eternal excellence; Mohammedanism, with fire and sword, proves the almightiness of His will; Buddhism says how joyful and peaceful He is. He is the God of all religions, of all denominations, of all lands, of all scriptures, and our progress lay in harmonizing these various systems, these various prophecies and covenants, into one great system. Hence the new system of religion in the Brahmo-Soma is called the New Dispensation. The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran; so does the Zoroastrian of the Znd-Avesta. The Christian admires his principles of spiritual culture; the Hindu does the same; the Mohammedan does the same. But the Brahmo-Soma accepts and harmonizes all these precepts, systems, principles, teachings and disciplines and makes them into one system, and that is his religion."

The paper of Pung Kwang Yu, who is the secretary of the Chinese Legation at Washington, and attends the parliament as the representative of Confucianism, was of a remarkably interesting character. As was to be expected, he did just what every other speaker did—he put the best side out and gave the impression that the system of Confucius is the best in the world and the man who accepts it is the most fortunate being indeed. One of the sensations of the week was precipitated by the fearless utterances of Kinza Ringe M. Harai, a Japanese Buddhist, who, in his paper on "The Real Position of Japan toward Christianity," said some things that brought the blush of indignation and humiliation to the cheeks and cries of "shame" to the lips of many of the defenders of Christianity in the audience. Of course,

the speaker was a Buddhist, and had no special reason for saying agreeable things concerning the presence and labors of Christian missionaries in Japan, but his arraignment of what he kindly called "false Christianity" was as deserved as it was terrible. Here is one of his philippics:—

"You send your missionaries to Japan and they advise us to be moral and believe Christianity. We like to be moral, we know that Christianity is good, and we are very thankful for this kindness. But at the same time our people are rather perplexed and very much in doubt about this advice. For we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom; when we find that every year a good many western vessels engaged in the seal fishery are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavorably to us; when some years a Japanese was not allowed to enter a university on the Pacific coast of America because of his being of a different race; when a few months ago the school board in San Francisco enacted a regulation that no Japanese should be allowed to enter the public school there; when last year the Japanese were driven out in wholesale from one of the territories of the United States of America; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants or laborers, but the Americans; when there are some in the same city who speak on the platforms against those of us who are already here; when there are many men who go in processions holding lanterns marked 'Jap must go'; when the Japanese in the Hawaiian Islands are deprived of their suffrage; when we see some western people in Japan who erect before the entrance of their houses a special post upon which is the notice, 'No Japanese allowed to enter here,' just like a board upon which is written, 'No dogs allowed'; when we are in such a situation, it is unreasonable—notwithstanding the kindness of the western nations, from one point of view, who send their missionaries to us—for us intelligent heathen to be embarrassed and hesitate to swallow the sweet and warm liquid of the heaven of Christianity? If such be the Christian ethics—well, we are perfectly satisfied to be heathen."

The high priest of the Shikho sect of Shintoism in Japan, Rev. Ruchi Shibata, read a paper on "Shintoism," in which, after outlining the principles of the system of which he is the chief exponent, he made an earnest plea for universal tolerance, the abolition of war, the further establishment of arbitration as a principle of government, and the general harmony of mankind. He said:—

"While it is the will of Deity and the aim of all religionists, that all His beloved children on the earth should enjoy peace and comfort in one accord, many countries look still with envy and hatred toward one another, and appear to seek for opportunities of making war under the slightest pretext, with no other aim than of wringing out ransoms or robbing a nation of its lands. Thus, regardless of the abhorrence of the Heavenly Deity, they only inflict pain and calamity on innocent people. Now and here my earnest wish is this, that the time should come soon when all nations on the earth will join their armies and navies with one accord, guarding the world as a whole, and thus prevent preposterous wars with each other. They should also establish a supreme court, in order to decide the case when a difference arises between them. In that state no nation will receive unjust treatment from another, and every nation and every individual will be able to maintain their own right and enjoy the blessings of Providence. There will thus ensue, at last, the universal peace and tranquillity which seem to be the final object of the benevolent Deity. For many years such has been my wish and hope. In order to facilitate and realize this in the future, I earnestly plead that every religionist of the world may try to edify the nearest people to devotion, to root out enmity between nations, and to promote our common object."

New England's voice was heard again and again during the first week. A daily paper, in speaking of the appearance of Joseph Cook, said: "Three-hundred pounds of New England orthodox were lifted up to the tips of study New England toes, and went down again on the platform until it trembled with the weight." Mr. Cook spoke on "Certainities in Religion," and it is needless to say he was vigorous and vehement. Here is a paragraph:—

"I believe there is good scientific proof of the immortality of the soul if only you bring revelation into the argument, but without revelation, and with the Bible shut, I hold there is good reason for believing that death does not end all. I hold we were woven by some power not in matter, that you may tear up the web and not injure the matter. I make a distinction between the two questions: Does death end all? and, Is the soul immortal? I want every faculty at its best. Shakespeare said, 'Conscience is a thousand swords.' John Wesley said, 'God is a thousand swords.' How am I to keep the peace with myself, my God, my record, except by looking on the cross until it is no cross to bear the cross, except by beholding God not merely as my Creator but also as my Savior, and being melted by the vision and made glad to take Him as Lord also."

Edward Everett Hale preceded Joseph Cook, and spoke on "The Spiritual Forces in Human Progress." Dr. Hale always carries things in Chicago, and even if the parliament were not in session, he would have had a full house to listen to his rugged speech, which was punctuated with frequent hearty applause—though it was Joseph Cook who got the hearty and fervent Amen! Here is Dr. Hale's concluding paragraph, in which he casts the horoscope of the religion of the next century:—

"The real religion of the twentieth century will rule its social administration—from every one according to his ability, to every one according to his necessity. There is its method. The real religion of the twentieth century cares for the health and strength of all its children. The same care shall be given, and as delicate for every child of the people here as in a crowded city as for any daughter of any President in any White House. It is to be ruled by faith and hope and love. It is a civilization governed by the Holy Spirit. It is life governed by ideas."

The denominational congresses were centres of attraction for members of the various churches. The programs presented brought out some speakers of wide reputation, but these congresses were no match for the big parliament in the race for popularity. The Parliament will continue for two weeks longer.

Chicago.

ANNOUNCEMENT---1894.

The kindly favor accorded the editorial management of ZION'S HERALD by its regular constituency, and also by the general public, during the last five years, stimulates us in an endeavor to make it in the coming year even more satisfactory and influential.

Our Contributors.
It has been our unvarying purpose to render the corps of writers for these columns, each successive year, more and more comprehensive and attractive. A partial list of our regular and occasional contributors will perhaps show the best value of what has been received in the past from such able helpers, and what may be expected in the future.

Editors: Foster, Merrill, Andrews, Warren, Hurst, Nide, Walden, Mallie, Vincent, J. N. Fitzgerald, Newman, Goodsell, Haywood, and C. P. Fitzgerald, Editors; and C. P. Fitzgerald, Editor of the "The Work of the African M. E. Church for the Colored Race."

Contributors: Presidents W. F. Warren, B. P. Raymond, Henry Wade Rogers, J. W. Bedford, William F. McDowell, Wilbur P. Tarkenton, William T. Gates, Prof. Daniel Steele, Merrill North, C. T. Winchester, C. J. Little, Olin A. Curtis, H. C. Sheldon, M. D. Hall, Principals C. F. Bancroft, C. C. Bresdon.

Editors: Drs. J. M. Buckley, W. V. Kelley, D. H. Moore, Arthur Edwards, J. E. C. Sawyer, C. W. Smith, A. J. Nast, J. K. Berry, E. E. Hoss, William Hayes Ward, W. B. Palmer, E. H. Dewar, F. E. Clark.

Representative Women: Frances R. Whitely, Lucy Rider Meyer, Mary A. Livermore, Mary B. Clifton, Louisa Manning, Margaret Bottoms, Mary L. W. Jackson, Jane Bancroft Robinson, Mary W. Ayers, with such story writers as Mary E. Sanford, Myra Goodwin Plantz, Mrs. C. F. Wilder, Julia S. Lawrence, Harriet A. Cheever, Sarah Bierce Scarborough, Sally Campbell.

Contributors: Abel Stevens, Drs. Mc Carle, Park, Leonard and Baldwin, Dr. Hartzell and W. Hamilton, Drs. Kynett and Spenter, Drs. Payne, Hunt, Eaton and Cranston, Drs. J. M. King, G. M. Steele, C. N. Grendon, William Rice, D. H. Wheeler, Merrill Hudson, L. T. Townsend, William Butler, J. L. Withrow, D. A. Wheeler, Joseph Cook, Judge G. G. Reynolds, Rev. Frederick Douglass, Hon. John Field, Rev. Edward A. Rand.

Special Assignments.
We are able to announce some special assignments for the future. Other arrangements are being rapidly made, which will be published later.

President William F. Warren, "Methodism in the West," "The Influence of the World's Fair upon Chicago."

Editor D. H. Moore, "Reasons Why the Methodist Episcopal Church should Elect a Negro Bishop."

Editor E. E. Hoss, "Some Candid Reasons Why the Methodist Episcopal Church, South should Direct the Native White Work of the South."

Dr. W. V. Tudor, "Genuine Fraternity Contrived."

Dr. S. A. Steele, "Some Vital Topics Relative to the Two Methodisms."

Dr. D. H. Wheeler and Dr. F. M. North, "Methodism and Social Problems."

Dr. G. M. Steele, "Fables Newhall as I knew him."

Principal W. R. Newhall will edit "Some Unpublished Writings of Fables Newhall."

Rev. William L. Haven will edit "Unpublished Writings of Bishop Gilbert Haven."

Rev. George A. Crawford, D. D., "Our Policy, Its Use and Abuse."

Rev. E. M. Taylor, "The People's Sunday Afternoon Service."

Rev. I. H. Packard, "The Bible Class—Some Successful Methods."

Rev. A. J. Coulter, "Inerrancy of the Scriptures."

Rev. C. W. Rowley, Ph. D., "The Pastor's True Relation to the Sunday-school."

Prof. H. G. Mitchell, "The Pentateuchal Question."

An Expert who has trained a great many teachers in physical science, will furnish "Health Papers."

Willimantic, Conn. will reply affirmatively; **Rev. C. F. Rice** and **Rev. George Stone**, of Cambridge, will respond in the negative.

"The Epworth League—Its Strength and Its Danger." **Rev. G. S. Cummings**, of Augusta, Me., **Rev. H. E. Foss**, of Bangor, Me., and **Rev. F. H. Knight**, of Springfield, will speak upon "Its Strength;" and **Rev. J. D. Pickles**, of Worcester, **Rev. W. J. Yates**, of New London, Conn., and **Rev. J. E. Roberts**, of Concord, N. H., will speak upon "Its Danger."

"How can the Pew be More Serviceable to the Pulpit, and Vice Versa?" **Rev. W. W. Ramsey**, D. D., of Boston, **Rev. Matt. S. Hughes**, of Portland, Me., and **Rev. A. J. Hough**, of Brattleboro, Vt., will answer the first half of the inquiry; and **Ex. Gov. W. P. Dillingham**, of Waterbury, Vt., **Rev. O. K. Knox**, and **Warren P. Adams**, of Boston, will tell "How the Pulpit can be More Serviceable to the Pew."

"Holiness—What is It and How Attained?" Prompted only by the desire to express the truth upon this important subject, **Rev. James Mudge**, D. D., of Clinton, **Rev. John Galbraith**, Ph. D., of Boston, **Rev. Hosea Hewitt**, of Woodford, Me., **Rev. S. E. Quimby**, of Exeter, N. H., **Rev. W. F. Berry**, of Waterville, Me., and **Rev. W. D. Malcom**, of St. Albans, Vt., will present their individual views.

"Sermon Making." Gathered pleasantly about the Round Table the following ministers will tell how they make their sermons and how they preach them—purpose, methods, etc.: **Rev. W. H. Thomas**, D. D., of Lowell; **Rev. F. P. Fink**, of Brockton; **Rev. A. H. Webb**, of Montpelier, Vt.; **Rev. J. M. Frost**, of Haverhill; **Rev. Thomas T. Threlkeld**, of Lawrence; **Rev. E. O. Thayer**, Ph. D., of Lewiston, Me.; **Rev. G. C. Osmond**, of Lowell; and **Rev. C. A. Littlefield**, of Springfield.

"The Six Best Books, and Why?" The last conference about the Round Table will answer the personal question: "What Six Books would you retain in your library if all the rest were to be taken, and why?" **Dr. J. W. Hamilton**, of Boston, will open the discussion, to be followed by **Dr. Louis Albert Banks** and **Rev. C. L. Goodell**, of this city, **Dr. W. N. Brodbeck**, of Brookline, **Rev. R. F. Holway**, of Salem, **Rev. C. E. Davis**, of Melrose, **Rev. George W. King**, of Taunton, **Rev. C. M. Melton**, of Somerville.

Makers of New England Methodism. Methodism has never been more heroic and aggressive than in New England. The history of the denomination in the past is especially inspiring. Its list of worthies is long and memorable. It is proposed to refresh the memory of the older generation of today and inspire the younger by a series of articles under the above general title:

Rev. D. A. Whedon, D. D., will reproduce for our readers "Dr. Stephen Olin." **Prof. John W. Merrill**, D. D., will write upon "Dr. John Davenport." **Rev. W. B. Clark**, D. D., upon "Rev. George Pickering." **Mrs. J. E. Foster** upon "Rev. John Horton." **Rev. D. B. Randall**, D. D., upon "Rev. George Webster." **Rev. S. F. Upham**, D. D., upon "Rev. Frederick Upham." **Rev. D. Sherman**, D. D., upon "Rev. Abraham D. Merrill." **Rev. J. O. Knowles**, D. D., upon "Dr. Jefferson Hall." **Rev. G. A. Crawford**, D. D., upon "Rev. Wm. H. Crawford." **Rev. A. L. Cooper**, D. D., upon "Bishop Hedding." These articles will be illustrated with a cut of each of these heroes of New England Methodism.

Magnifying the Seats of the Annual Conference Sessions. We shall publish a historical article upon each church in which the sessions of our patronizing Conferences are held, with a copy of the church edifice and of the apertures. The next session of the New Hampshire Conference will be held at Claremont, **Rev. C. U. Dunning**, pastor. The Vermont Conference will assemble at Bradford, **Rev. L. P. Tucker**, pastor. The Maine Conference will convene at Shawhegan, **Rev. F. H. Morgan**, pastor. The East Maine Conference meets at Houlton, **Rev. H. E. Frothingham**, pastor. The places of the sessions of the New England and New England Southern Conferences have not yet been fixed, but these places, when known, will receive the same consideration. This is in keeping with the purpose to magnify more largely our local church interests.

Deferred Contributions in 1893. We intend to sacredly fulfill our pledges to our readers, and therefore the following contributions may be expected during the remaining months of 1893:

In the Episcopal Series, articles from **Bishop Newman** on his South American tour, **Bishop Andrews** on "The Discipline," **Bishop Merrill**, "Sanctification—Current Views and the Right View," **Bishop C. H. Fowler**, "Some Spanish American Patriots," **Bishop John F. Hurst**, "Copies," **Bishop J. H. Vincent**, "Christian Nature," **Bishop J. N. Fitzgerald**, "Prohibition."

Rev. Dr. Wm. Butler has nearly completed the series of six articles upon the general topic of "Reminiscences of our Mission Work in India and Mexico," in which he will give important history and data to the church that have never been published.

We have in hand **Dr. Mark Twain's** remarkable series on "The Man whom I have Heard in Congress, on the Platform, and in the Pulpit."

Two characteristic contributions from **Dr. Abel Stevens** are ready.

Dr. W. B. Palmer, editor of the *St. Louis Christian Advocate*, will complete his series of very interesting letters upon Africa which is in the press; and **Rev. C. L. Goodell** his series, "In Holy Lands."

The articles so highly appreciated, entitled, "With the Minister in his Church and Work," will be continued. Arrangements are already made to present *Wesley Church, Minneapolis*; *First Church, Memphis, Tenn.* in which the next General Conference of our sister denomination will be held; and historic *Centenary Church, Charleston, S. C.*, the largest and wealthiest colored church in Methodism.

Department Contributors.
The plan of assigning departments of the paper to able specialists, inaugurated last year, will be continued:—

Dr. Daniel Steele's Column: Prof. C. T. Winchester, upon "Current Literature;" **Prof. William North Rice's** "Scientific Notes;" **Prof. W. T. Davidson**, D. D., upon "The Theological Drift in the Old World;" and **Rev. J. Wharm Draborn's** "Art Papers."

Special Issues and Symposia. ZION'S HERALD under its present management inaugurated the practice of Special Numbers, such as the *JOHN WESLEY*, the *GILBERT HAVEN*, the

WILBUR FISK, and the *BISHOP SIMPSON* issues. Our next special issue will be upon that model Christian layman, patriot and temperance advocate, **GENERAL CLINTON B. FISK**. The fifth anniversary of the death of **REV. DR. BRADFORD K. PEIRCE**, the lamented editor of this paper, will be appropriately observed. We shall devote one number in March to the 25th anniversary of the *WOMAN'S FOREIGN MISSIONARY SOCIETY*. The Symposium idea has also been magnified by grouping the opinions of representative persons upon important topics. This practice will be continued, as often as once in three months, during the coming year.

World-Wide Agitation and Progress. As in the past, we particularly charge ourselves with the responsibility of furnishing our readers immediate knowledge of all important movements relating to "Social Reform," "Applied Christianity," and kindred topics.

Lectures and Addresses. All lectures and addresses upon important current events delivered in this city will be summarized for our readers.

Epworth League. It will not be forgotten that ZION'S HERALD was the first of the Methodist weeklies to devote one issue monthly to this department of work in our churches. We shall endeavor in the future, as in the past, to magnify this important movement. **Revs. G. S. Putters**, **F. N. Upham** and **M. S. Kaufman**, **R. S. Douglass**, Esq., **Prof. A. S. Roe**, **Miss Alta C. Willard**, **Miss Minnie G. Seare**, render the League excellent service as our helpers in this department.

A Family Paper. Withal ZION'S HERALD will continue to be the best family paper for New England Methodists, with a single desire to serve every member of our families and every important interest of the church in New England. **CHAPLAIN W. O. HOLWAY's** unrivaled SUNDAY-SCHOOL NOTES, with the OUTLOOK on the first page, so highly appreciated, are permanent features of the paper. The 6th page, which is characterized as the Family Page, will remain under the able supervision of **MISS ADELAIDE S. SEARNS**. Youth and children will receive generous attention, and **AUNT SERENA's** talks with her feminine readers will be continued.

To make ZION'S HERALD absolutely indispensable to intelligent Methodists is our highest purpose. Neither time, strength, nor reasonable expense will be spared to achieve this object. Will not our ministers, for the best good of their churches, present ZION'S HERALD with its plans to their people, and secure at once a large list of new subscribers?

This office will be happy to furnish specimen copies in single roll to any minister who will request it, or mail to us a list of names furnished for trial for one month. Let the purpose be general and successful to

Pul Zion's Herald into Every Methodist Home!

New subscribers will receive the paper from the present time to 1895 for the price of one year's subscription. Have your minister send in your name at once, and pay him for the same at your leisure.

Church Register.

HERALD CALENDAR.
Epworth League Conf., Plymouth, Mass., Oct. 3, 4.
Prov. Dis. Min. Assn., at Phoenix, R. I., Oct. 9, 10.
Second annual meeting of the Vermont Conference Epworth League, at St. Johnsbury, Vt., Oct. 12, 13.
Norwich District Min. Assn., at South Manchester, Conn., Oct. 16, 17.
New Bedford Min. Assn., at Falmouth, Oct. 16, 17.
Dover Dis. Min. Assn., at S. Newmarket, Oct. 16, 17.
Maine Local Preachers' Association, at South Ledge, Oct. 23-25.
Annual meeting of W. H. M. Society, in Toledo, O., commences Oct. 26-28.
Convention of Christian Workers, at Atlanta, Ga., Nov. 1-15.

Money Letters from Sept. 16 to 33.
A. E. Allen, J. C. Ayer, N. C. Alger, A. J. Coulter, A. R. Campbell, R. W. Drew, Mrs. F. B. Duffee, G. W. Elmer, Sarah M. Frost, H. L. Johnson, Mrs. A. R. Lowe, Henry Mayberry, E. H. Miller, V. W. Mattoon, H. W. Norton, F. P. Park, Portland Transcript, G. H. Perkins, A. E. Russell, W. Swinfield, C. S. Snow, G. H. Wright, J. A. Weed.

NORWICH DISTRICT MINISTERIAL ASSOCIATION.—The autumn meeting will be held at South Manchester, Conn., Oct. 16 and 17.

PROGRAM.
Monday afternoon, —1. Devotional services, conducted by the Presiding Elder, E. Tirrell; 2. A brief outline of last Sunday's sermon, by each preacher; 3. The Mission of Methodism, by J. B. Goodell. In the evening, sermon by Joseph Hollingshead.

Tuesday morning, —1. Devotional services; 2. Business; 3. The Forward Movement—a symposium: (1) How may the effectiveness of the Pulpit be improved by the Methods of the Forward Movement? (2) What Elements of the Forward Movement are Applicable to the Rural Church? (3) The Religion of Childhood, James Trevelick. Tuesday afternoon, —1. Devotional services; 2. A Review of Horner's "Yale Lecture;" 3. E. P. Pinckney; 4. The Columbian Exposition as an Educator, A. C. Kidder; 4. Hymnody Ancient and Modern, C. E. Harris; D. D., Tuesday evening, sermon, Wm. J. Yates.

J. H. ALLEN.—Committee on A. A. R. RIDDER. Program. J. S. BRIDGPORT, Sec'y.

GENERAL COMMITTEE MEETING.—The general committee of the Freedmen's Aid and Southern Education Society will hold its annual session in St. Paul, Minnesota, commencing Monday, Nov. 6. Correspondence is solicited with any member of the committee who may desire information concerning the work of the Society preparatory to that meeting.

J. C. HARTZELL & CO., J. W. HAMILTON, Sec's.

"RIDES FOR INVALIDS."—The committee on benevolent action at the Boston Young Men's Christian Association, in response to a general public for means whereby to furnish rides for invalids for this the twentieth year of this practical and deeply appreciated charity. To the many invalids and convalescents who have been reached to private homes and in the several hospitals and to this city, this charity has proved a great boon during these many years in the past.

Marriages.

[Marriage Notices over a month old not inserted.]
GAMBLE—JORDAN.—In Salem, Sept. 14, by Rev. Raymond F. Holway, Frederick W. Gamble and Agnes Jordan, both of S.
CARR—COBB.—Sept. 19, by the same, John H. Carr, of Malden, and Kate E. Cobb, of S.
WILLIS—VANDERBILT.—In Laconia, Sept. 14, by Rev. W. J. Wilkins, Eugene F. Willis and Nellie Vandervelt, both of L.
OAKES—HOWE.—Sept. 19, by the same, Harry H. Oakes, of Concord, N. H., and Mrs. Kate Howe, of Belmont, N. H.

THE BUCKSPOUT DISTRICT WESTERN MINISTERIAL ASSOCIATION will be held at West Sullivan, Oct. 9-11.

PROGRAM.
Tuesday and Wednesday, at 9 a. m., devotional exercises.

SERMONS: Monday, 7 p. m., G. M. Bailey; alt., S. S. Gros; Tuesday, 7 p. m., G. G. Winslow; alt., W. A. McGraw; Wednesday, 7 p. m., E. H. Boynton, alt., G. B. Chadwick; Wednesday, 7 p. m., E. A. Carter; alt., J. P. Simonton; Wednesday, 7 p. m., A. J. Hayes; alt., W. F. Campbell.
TOPICS FOR DISCUSSION: 1. Should the Pastoral Time Limit be Removed? Winslow, Rogers, Jewell; 2. Dr. Hamilton's Revolution in the last General Conference on the Admission of Women as Delegates, Chase, Fernald, Boynton, Gahan; 3. Prayer, as Used and Taught by Christ, Hayes, E. A. Carter, Crosby; 4. Best Method of Interesting Parents in Sunday School Work, Jewell, Gros, Wardlaw, Cofford; 5. A Method of Preparing for and Conducting Revivals, Fernald, Winslow, Weed, A. B. Carter; 6. How does Pastoral Visitation Render Gospel Preaching More Effective? Smith, Campbell, Haskell, Bailey; 7. Personal Work and Conduct of Ministers, A. A. Jordan, Turner, Simonton, Miss S. J. Trewory; 8. Devotional Preparation of Preacher and People for Public Worship, Ladd, Chadwick, Lombard; 9. Exegesis, Luke 15: 7-10, Gahan, Norton, Fernald; 10. Exegesis, Mark 13: 33, Smith, McGraw, Boynton.

J. A. WEED, G. B. CHADWICK, Com. G. G. WINSLOW, Sec.

Y. M. C. A.—The annual convention of the Young Men's Christian Association of Massachusetts and Rhode Island will be held in Fitchburg, Oct. 19-22.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the gum, cures all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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Send for Illustrated Circular.

Don's Rheumatic Pills absolutely cure Rheumatism & Neuralgia. Entirely vegetable. Safe.

NOTICE.—The regular meeting of the Young Women's Christian Association will be held Monday, Oct. 2, at 11 a. m., in the Berkeley St. building.

NOTICE.—The Brooklyn and vicinity Preachers' Meeting will meet in the parlor of Central Church, Brooklyn, Oct. 2 at 10 a. m. Annual election of officers. Rev. G. Boston, presiding elder of Providence District, will read a paper on "The Literary Beauties of the Bible."

NOTICE.—Sunday evening, Oct. 1, the auxiliary of the W. F. M. Society of the United St. Church will hold a special service, to be addressed by Mrs. Harvey, of India. The public are cordially invited.

PORTLAND DISTRICT EPWORTH LEAGUE.—The fourth annual convention will be held with "The League by the Sea," Oct. 11. The program includes, in the forenoon, the following papers: "How Can the District League be Made Useful to our Local League?" **Rev. L. G. Ross**; "Relation of the League to the Church and the Church to the League," **Miss Emma G. Randall**; "The League Prayer Meeting," **Miss Mabel Roberts**; "The League Question as Related to the League Finances." In the afternoon at 1:45, "Ways of Lifting Up," **Miss Mamie A. Baker**; an address, "Only One Talent, but—plus," **Rev. E. L. Hughes**; consecration service led by **Rev. M. S. Hughes**; Junior League Drill, **Rev. W. S. McIntire** and Juniors, of Biddeford. In the evening at 7:30, address, **Rev. O. S. Pillsbury**; closing address, **Rev. G. R. Palmer**.

"The League by the Sea" sends greetings, and will gladly welcome representatives from every League on the District. Let us make this convention an inspiration for all our work in this name. Free entertainment will be furnished at "Willard Hall" during the day, and lodgings for any whom the trains will not accommodate to return.

W. F. M. S.—The annual meeting of the Women's Foreign Missionary Society will be held at St. Paul's Methodist Church, Lynn, Mass., Oct. 10, 11. The annual meeting of the executive committee will be held at the same place, Oct. 12. At 7:30 p. m. sessions on Wednesday, at 8:45 a. m., 2 and 7 p. m. On Thursday at 8:45 a. m., and 2 p. m.

In addition to the usual reports and business of the Society, **Rev. Wm. Butler**, D. D., of Newton Center, Dr. N. S. Hopkins, of Weymouth, Rev. C. S. Rogers, D. D., of Dorchester, Rev. W. Ramsay, D. D., of Boston, Miss Mary Danforth, and others; a young ladies' meeting conducted by **Miss Danforth**.

(Continued on Page 8.)

Lamps.

As evenings lengthen,
The sale of lamps strengthens.

And as the modern lamp is better to read by than gas, fine lamps have become an important factor of interior decorations in the home.

In our LAMP DEPARTMENT (gallery floor) will be seen all grades, from the low cost, the moderate cost and the most expensive.

Also Parian Silk Shades of new outlines and tints, largest variety to choose from and lowest prices guaranteed.

In our GLASS DEPARTMENT will be seen the new Vienna Glass Pieces, just landed; also new Cut Crystal Table Glass. In our DINNER SET DEPARTMENT will be seen new shapes and decorations—more than fifty stock patterns to choose from all grades from the low cost set at \$8 up through the medium cost and the very expensive decorations. Our stock patterns can be always readily matched. ART POTTERY ROOMS have many novelties recently landed adapted to wedding gifts.

Never was our exhibit more complete at this season.

One Price, marked in plain figures, and we are not undersold if we know it.

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It is along this line that we ask the special attention of the public to the display of fine foreign carpets—AXMINSTERS, WILTONS, BRUSSELS and ORIENTAL RUGS—which we have just placed on view in our sale-rooms.

They have just been taken from the Custom House, and include colors and designs which are not only wholly new on this side of the water, but are exclusively our own.

We also have given special attention to the medium and low-priced carpets, to see that the colors and styles are correct. These, in view of the present depression in general business, we shall offer at extremely low prices, as an inspection by discriminating buyers will amply demonstrate.

The growing importance of our **UPHOLSTERY DEPARTMENT** has seemed to warrant us in pursuing a policy in respect to it similar to that followed by us for so many years relative to carpets, namely, the ransacking of leading foreign markets for exclusive novelties in special designs and fabrics.

The **MUSLINS AND LACES** which form an important part of the twelve cases of high-class imported stuffs which opened on Monday enable us to guarantee to purchasers the most superb assortment which we have ever displayed—one altogether unequalled in this part of the country.

If one wishes something not seen every day or everywhere, our assortment should certainly be relied upon to satisfy the most exacting, particularly if early selections are made.

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THE REVIEW OF REVIEWS
No clergyman or layman can afford not to see the October number of the *Review of Reviews*.
MR. STADON ON THE CIVIC CHURCH.
The English edition of the "Review" continues a remarkably comprehensive scheme for attacking nearly every social problem of importance through a United Church, with its watchword, social and ethical reform.
In the same number appear two articles on the revival of the Historical Pilgrimage—a charming idea unique and wholly novel method of studying history. Many who read this will want to join this movement. Send for the October "Review of Reviews" and read the program for the English and American pilgrimages for 1894, such as Canon Farrar, Canon Fremantle, Canon Doyle, John Pike, H. W. Gilmer, T. W. Higginson will take part in them.
Federal large volumes would be necessary to contain the words of praise which readers have sent. They say that the number of the "Character Sketches," or the "Leading Articles of the Month," would alone be worth the subscription price.
Hundreds of interesting Portraits.
The REVIEW OF REVIEWS,
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THE WILLIAMS LECTURE BUREAU.
A lecture of more than ordinary interest will be given by
DR. HENRY BOYNTON
in CHICKERING HALL,
On Thursday Evening, Sept. 28,
At 7.15 Subject:
From Marathon to Waterloo.
The result of personal observations of the great battlefields. Tickets 20 cents. For sale at hall.

BOSTON PRIMARY UNION.
The Boston Primary Union of Sunday-school Teachers will resume its weekly sessions at Bromfield St. Methodist Church, on Saturday, Sept. 30, at 2 p. m.
Its weekly sessions will continue as usual during the winter months, the Sunday school lesson for the following Sunday being taught each week.
Admission is free, and the public are cordially invited.
F. P. SHUMWAY, JR., President.

HOUGHTON, MIFFLIN & CO.'S NEW BOOKS.
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New Edition, with revisions. To be comprised in seventeen volumes, in new and attractive binding. Price, \$1.25 each.
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Very few American stories are so popular as Mrs. Whitney's, and none are more wholesome or admirable in character and influence.

A Sketch of the History of the Apostolic Church.<

The Epworth League.

New England District.

MOTTOES.

Look Up. Lift Up.
"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.
"We live to make our church a power in the land, while we live to love every other church that exalts our Christ."—Bishop Simpson.

UNAWARES.

They said: "The Master is coming To honor the town today, And none can tell at what house or home The Master will choose to stay." And I, I thought, while my heart beat wildly, What if He should come to mine? How would I strive to entertain And honor the Guest divine!

And straight I turned to telling To make my home more neat; I swept and polished and garnished, And decked it with blossoms sweet; I was troubled for fear the Master Might come ere my task was done; And I hastened and worked the faster, And watched it with a burning eye.

But right in the midst of my duties A woman came to my door; She had come to tell me her sorrows, And my comfort and aid to implore. And I said: "I cannot listen, Nor help you in any way; I have greater things to attend to," And the pleader turned away.

But soon there came another— A cripple, thin, pale and gray— And said: "O let me step and rest A while in your home to-day. I have traveled far since morning, And am hungry and faint and weak; My heart is full of misery, And my feet are weary and sore."

And I said: "I am grieved and sorry, But I cannot keep you today; I look for a great and noble guest." And the cripple went away. And the day wore on swiftly, And my task was nearly done, And a prayer was ever in my heart That the Master to me might come.

And I thought I would spring to meet Him, And serve Him with utmost care, When a little child stood by me, With a face so sweet and fair; Sweet, but with marks of tearful eyes, And his clothes were tattered and old; A finger was bruised and bleeding, And his little bare feet were cold.

And I said: "I am sorry for you; You are sorely in need of care, But I cannot stop to give it, You must hasten out here." And at the words a shadow Slept over his blue veined brow, "Some one will feed and clothe you, dear, But I am too busy now."

At last the day was ended, And my toil was over and done; My house was swept and garnished, And I watched in the dusk alone; Watched, but no footfall sounded, No one passed at my gate, No one entered my cottage door; I could only pray and wait.

I waited till night had deepened, And the Master had not come, And He entered some other door, "I cried, And I bled and bowed my head; My heart was sore with longing, Yet, spite of it all, I slept."

Then the Master stood before me, And His face was grave and fair; Three times I came to his door, And craved your pity and care; Three times you sent me on ward, Unheeded and uncomfited, And the blessing you might have had was lost, And your chance to serve was hid."

O Lord, Lord, Lord, forgive me! How could I know it was Thee? My very soul was shamed and bowed In the depths of humility. And He said: "The sin is pardoned, But the blessing is lost to thee; For, comforting not the least of Mine, You have failed to comfort Me."

—MRS. EMMA A. LENT, in *Christian Advocate*.

THOUGHTS FOR THE THOUGHTFUL.

Often, methinks, the shaded eye Most faithfully Thine infancy.
—Paul Pastor.

The right and pure use of every good gift of God, and the real self-denial involved in unselfishness, nobility of character, and bravest, truest thought—these should take the place so long usurped by the artificial self-denial and discipline of asceticism.—*Rev. David Nelson Beach.*

The sad, discouraged Christian, who feels his shortcomings and the degeneracy of the times in which he lives so overwhelmingly as to take away his peace and joy, needs to get out into God's pure air upon some errand of mercy.—*Rev. Francis E. Clark, D. D.*

"What pity they are, senseless, These gorgeous blossoms red!" "We'll take them as God gives them," A child most sweetly said.
Thus let us ever answer, Whatever may befall; We'll take it as God gives it, And thank Him for it all.

The lives of some are brilliant With rhododendron flowers; Perchance they miss the sweetness Of honeysuckle bowers.
But David had his mission As shepherd and as king; In high estate and lowly We all may praise sing.

Contented with the blessings Which God vouchsafes to give; In every station seeking To do our Lord's will live.
—The Christian (London).

There is a picture called "The Angel of Consolation." A woman sits on the low rocks, looking out upon the sea. Desolation is all about her—not a flower, not a tree on the shore; only sand, rocks, and breaking waves. Down into the waters her heart's treasures have gone. Her face is stony in its despairing grief. Almost touching her shoulder, hovering over her bowed form, is an angel, white-robed, softly striking the strings of a harp. Does the mourner know how near to her the angel is? Does she hear the celestial music? No; she sits in dumb unconsciousness, sad and lonely, while God's minister of comfort waits so close, and while the notes of sweet music fall unheeded on her ear.

Is not the picture true of many sorrowing ones? If it be true, too, of many hungry lives, starving for other blessings? They do not take the gifts that the common days bring. Angels come to them unaware, in homely or unattractive disguise, walk with them, talk with them, and then only become known to them when their places are empty. We do not begin to recognize the worth of even our nearest human friends. With a wealth of precious love, and almost infinite helpfulness, they move beside us along the years; but their garb is plain, and we do not see the splendor that is in them. It would be well were we to pray to have our eyes opened that we might see the common angels God sends to bless our lives.—*Rev. J. R. Miller, D. D.*

We are here for so short a time, it is such a tiny portion of the road we travel, one stage alone in the vast years that belong to us,

that we must not ask too much, but be content and bless the Lord. If, when we come to die, we have wrought out of our nature, hand in hand with Him, one evil trait, one false form of passion, redeemed a few failures, made one crooked place straight for ourselves or straight for others—a much more important matter, and more important in the end for ourselves also—we may think ourselves fortunate. Indeed, this last is the great need for our nearness to God. It is in making one rough place smooth for our fellow-men, because we love them; in saving them from sin, false passion, or false aim; in healing their diseases; in redeeming their life from destruction, that we most certainly attain these blessings for ourselves.—*Rev. Stanford A. Brooke.*

Should sorrow lay her hand upon thy shoulder, And walk with thee in silence on life's way, While Joy, thy bright companion once, grown colder, Becomes to thee more distant day by day, Shrink not from the companionship of Sorrow, She is the messenger of God to thee; And thou wilt thank Him in His great tomorrow— For what thou knowest not now, then thou shalt see; She is God's angel, clad in weeds of night, With whom we walk by faith, and not by sight.
—E. A. Hamilton.

A man in prison, with a signed and sealed permission to leave it and walk at liberty lying on the table beside him, untouched, unopened, yet bemoaning himself and unhappy in his cell, is just the image of us unbelievers who have even a fragment of unbelief about us. I think I can trace every scrap of sorrow in my own life to this simple unbelief. How could I be anything but quite happy if I believed always that all the past is forgiven, and all the present furnished with power, and all the future bright with hope, because of the same abiding fact, which does not change with my mood, do not crumble because I totter and stagger at the promise through unbelief, but stand firm and clear with their peaks of pearl cleaving the air of eternity, and the bases of their hills rooted unfathomably in the Rock of God?—*James Smith.*

It is a very curious and interesting fact that the word "character," which comes over into our English speech directly and without change of sound from the Greek, signifies the sharp tool with which a seal or a die is engraved, and then the inscription or the object which is cut in the seal or in the die. Our character, then, is the image and the superscription which we cut upon our life; I say which we cut, for, however much happens to us and bears upon us from outside causes beyond our control, it is true, in the last analysis, that we determine our own character. We hold the tools which cut the legends on our life, we grave the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thoughts. As a man thinketh in his heart, so is he. The style and the subject of the engraved character depend on the choice of tools and on the manner of their use. The legend on the seal shows what was in the mind of the engraver as he cut with his tools. Here is a seal with a cross cut in it. That cross was the leading idea in the engraver's mind for that seal; and his busy tool translated that invisible thought of his mind into this fixed and visible sign. Character is invisible thought translated into visible, and fixed before the eye, cut on the life.—*Rev. Charles Cuthbert Hall, D. D.*

THREE REMARKS.

REV. FREDERIC K. KNIGHT.

THE first was uttered by an honored veteran in the church. In his testimony at a League day altar service at camp-meeting he said: "Ever since its organization I have been prejudiced against the Epworth League. I have feared that it would result in separating old and young, and, far worse than that, I have feared that the spiritual work done by the League was very superficial." Thus far the testimony jarred upon the ears of all who heard it.

"But," proceeded the speaker, "my prejudice is fast disappearing, for in our chapter several young people have been soundly converted." One unfamiliar with the language of Israel might have inferred that there was a variety of kinds of conversion, and that the sound kind was the aged brother's special favorite. The thoughtful Christians present knew what was meant and sympathized profoundly with the intensity of feeling exhibited. Sound conversions will not only be the proof that shall convince men of our right to be, but will be the glorious crown of God's own approval upon our work. Brothers, let us set our faces like a flint against all topics, hymns and methods which have the suspicion of smallness and superficiality about them. Covet earnestly the genuine and permanent.

The second remark was uttered by a lady of refinement, a teacher in the public schools of a city of high standards, and a devoted Christian. Referring to a church of her own denomination, she said: "To my knowledge, several families have refused to identify themselves with that church because

It has no intellectual life."

Here is a suggestion for Third Department workers. Is there a dearth of intellectual life in your church? The answer too frequently will be an affirmative one. Each year the reports from our chapters have shown that the Third Department receives less attention than any other. We hope that the reports this year will show an improvement in this direction. The Third Department can be worked, and must be worked, if the best results in character and efficiency are to be reached. Even very small chapters need not despair if the pastors thereof have a zeal respecting knowledge, are determined to be leaders intellectual as well as spiritual. Of course this one "if" does not cover the entire matter, but where the dearth alluded to exists, I have observed that the pastor is quite as likely to be at fault as any one else. Work the Third Department.

The third remark was made by a lady who has had exceptional advantages of observation, and whose words upon any subject to which she gave attention would be worthy of careful study. "I feel," she said, "that our young people need to be warned against being

Selfish in Their Social Life."

This selfishness where it exists manifests itself in various ways. There is always more or less of it where little knots of congenial spirits form in the corners of the vestry to the total neglect of the stranger and the uncongenial. There is always selfishness in social where wall flowers are permitted to wither themselves at home. There is selfishness where it is whispered in the committee meeting that certain persons must be put into certain conspicuous places or they will be offended. But enough of this. If the social life of the chapter to which you belong can

properly be characterized as selfish, by the example of unselfish devotion to the happiness of uncongenial people do all in your power to effect a reformation. The happiest ten people at a League social are the ten who give up all expectation of having a good time and devote themselves to others. Be one of the ten!
Springfield, Mass.

HOW THE EASTERBROOK LEAGUE WAS RALLIED.

BELLE V. CHISHOLM.

LILLIAN STAFFORD was a member of the Epworth League—an active member, according to the roll of the Easterbrook Chapter, though her activity in that quarter usually terminated with the recitation of a Scripture verse or the announcement of a familiar hymn, and often even these small services were omitted, notwithstanding the fact that she had subscribed to the constitution which required that every member should take some part at each meeting.

The Easterbrook Chapter was rather a sickly organization at best, simply because many of the members were fully as indifferent to its interests as Lillian herself; and that is expressing a good deal. But Lillian was indifferent everywhere, and though an only daughter, she was impatient with her father and mother, and her three brothers agreed that if sisters were all as freaky and exotically as the one they possessed, they were to be congratulated on the limited number in the family. Hence, when their kind-hearted Aunt Hetty proposed taking this little sister for a few weeks' outing to Chautauqua, the three boys readily agreed to perform her share of the work in order to let her go, notwithstanding the fact that they were no fonder of girls' work than most boys, and disliked dish-washing as genuinely as any girl who ever tried to evade the irksome task.

To tell the truth, I fear it was not an altogether unselfish motive which actuated these brothers in their efforts to second Aunt Hetty's plan. Be that as it may, Lillian's wardrobe was replenished with such articles as were necessary for a month's stay among strangers, and after she had taken her departure the boys drew cuts to see which one should play "Biddy" the first week. The lot fell to Ben, the eldest brother, and it was arranged that George, the next in age, should take his place the second week, Willie the third, and the fourth week they would work "day about" so as to bring everything out even at the close of the month. They got along with much less wrangling than when Lillian was at home, though they were all honest enough to admit that the kitchen was a much more trying place than even the harvest-field, and they agreed that the women folks should not, in the future, be allowed to complain on account of empty coal buckets and the lack of dry kindling.

In the meantime Lillian was having a grand time at Chautauqua, learning sweet lessons that she could never have been taught in the hot kitchen at home. Her Epworth badge introduced her to a band of earnest young people filled with the spirit of the Master, whom in the past she had only professed to serve. Four weeks of drill among them roused her from her lethargy and sent her home with an intense, burning desire to redeem her past and to show to those around her in her home that she really meant what she professed.

The boys accepted her bright words and sunny smiles for what they supposed they were worth, and permitted her to run on at pleasure concerning certain reading circles and social games that were to be inaugurated for the autumn and winter; but when she spoke of a rallying-day in connection with the Epworth League, they entered a strong protest against meddling with affairs in which she had no controlling interest.

"It's all well enough to introduce new measures into the home," urged Ben, "but you know, Lillian, that you have never been a very active member of the League yourself, and people would think you were trying to show off simply because you have been at Chautauqua."

Lillian bit her lips with vexation, but the storm of words that Ben had expected did not come. Instead she said, humbly: "I know, Ben, my influence is very weak here, that in the past I have been a hindrance rather than a help to you all; but, if I know my own heart, I am not the same careless, disengaged girl who went from your midst a month ago. I thought I was a Christian before I went away; but I must have been following my Saviour very far off, if at all, for I never felt His love in my heart urging me to action as I do now. This subject of carrying home an inspiration into the Leagues to which we belonged was freely discussed at our farewell meeting on last Sunday evening, and it was agreed that we would try to have a rallying meeting on the evening of Rally Day, which has been set for the second Sunday of September. I pledged myself to do my best; and if I fail, will not be accountable for my broken promise?"

"I think, girl-like, you pledged yourself hastily," said Ben, after a moment's hesitation. "You see you were differently situated from the other young people who, doubtless, belong to Leagues in cities or large towns with many members scattered about during the hot season. Except Tim Bryant, who has been a couple of weeks at the World's Fair, you are the only member of our League who has enjoyed a day's vacation, and it would seem a little queer to have a rally just for you and Tim."

"I do not understand that rallies are intended only for those who have been away from home. Every member of the League needs to be aroused to engage to do better work in the future than has been done in the past," asserted Lillian, quietly. "Our League has never been very enthusiastic in its work; but if the members can be waked up, there is no reason why it should not increase in zeal as well as in numbers. I may not be the proper person to inaugurate the reform, and perhaps the young people will only laugh at my efforts, but my conscience will not acquit me until I have done my best to redeem my pledge."

"I think you are in earnest, Lillian, and instead of trying to cool your ardor, I believe we should help you on by lending an assisting hand," said George, thoughtfully. "S

If there is anything I can do, command me, as I shall be at your service from this hour to the end," and he kept his word. After consulting her pastor, Lillian matured her plans for the grand rally, and even before the eventful evening arrived, George became almost as eager for the success of the new departure as was Lillian herself.

The evening was fine, and the novelty of the plan worked so well that the church was well filled even before the hour for service arrived. It was no easy matter for Lillian to stand up before that large audience and tell how much good she had received from the earnest young people who were banded together in the League at Chautauqua. She was not accustomed to speaking in public, and at first was considerably embarrassed; but she felt that she was making the sacrifice for Christ's sake, and before she finished her talk she had succeeded in imparting much of her enthusiasm to others. Even skeptical Ben was convinced that she was in earnest, and rose with the rest to testify his appreciation of that special meeting. He said that hitherto he had been merely a machine in his work for the Master, but hereafter he hoped to be earnest and energetic in the cause. So much interest was manifested in the service that at the close of the hour it was agreed to spend another hour together, and even when this time expired the young people went away reluctantly.

The next day there was a business meeting, and for the first time in the existence of the League a majority of the members were present. New exercises were introduced, new work undertaken, and the League starts out on its new era with quickened life, which bears promise of abundant fruit in its season. Lillian is a new creature, in the home, in the church, in the League, and everywhere she succeeds in imparting assistance to those in need of such help as she can give, her sunny face alone being an inspiration to a higher, purer, sweeter life—a life patterned after the Master's, "who came not to be ministered unto, but to minister."

LEAGUE PRAYER-MEETING TOPICS FOR OCTOBER.

REV. MATTHIAS S. KAUFMAN, M. A.

Oct. 1—"The Fruits of Faith."

TEXT.—"Your faith is spoken of through the whole world."—Rom. 1: 8.

TOPICS.—Fruits that may be seen. Heb. 11: 1; James 2: 18. Fruits that may be "imparted." Rom. 1: 11; 15: 27; Matt. 10: 42. Fruits that Prove the Gospel. 2 Cor. 4: 7-13; Matt. 5: 16.

SPECIAL SUBJECT.—"Worldliness Closes the Good Seed."

HOME READINGS.—Rom. 1: 8-17. 1 Cor. 1: 1-11. 1 Cor. 11: 23-26. 1 Cor. 15: 1-11. 1 Tim. 1: 11-17. 1 Pet. 1: 17-25. 1 Thess. 1.

Nearly all the vast accumulations of race, stored away in its material wealth, art, science, literature and religion, are the fruits of faith. Unbelief turns back and flees when obstacles tower in front, while faith scales the loftiest mountains and tunnels through the rockiest ones or brushes them out of the way, crosses all oceans, and turns barriers into stepping-stones to high achievement. It is not the mightiest of all forces placed at man's disposal, but it is the best connecting our personal mechanism with the drive-wheel of Omnipotence. Hence nothing is impossible to it save what God condemns.

1. *Fruits that may be seen.* All faith, pushed to its legitimate outcome, is confidence in God. The steepest may deny the Divine existence, but he cannot doubt the so-called laws of nature which prove His personality. Really the discovery of America, no less than the magnificent Columbian Exposition and all the best products of our Christian civilization, are a visible result of faith. Want of confidence in man's business honor has hidden millions of money. Restored faith alone can bring these millions to sight again.

2. *Fruits that may be imparted.* These are: (a) Material benefits that our faith has gathered through industry, economy, and integrity, which enable us to relieve the wants of the needy and give the Gospel to the Christless. (b) Kindness, sympathy and love, which enrich our own souls through vital union with the Saviour. (c) Such earnest prayer and solicitude for souls that they will yield themselves to Christ and be induced to accept His great salvation. All that we receive from Him may be fruitfully imparted to others. Thus we become reservoirs and channels of Divine blessing to our fellow-beings.

3. *Fruits that prove the Gospel* are all such as render men and women Christlike, giving them a purer, sweeter, diviner spirit than that possessed by those who reject Him. Under this head, also, come hospitals, schools, college settlements, missions—all benevolent and beneficent institutions erected for relieving the troubles of humanity and improving their condition.

HAND PICKED.

1. All the virtues and graces that strengthen and adorn character are from faith's orchard.

2. Faith is a God-given capacity for receiving eternal gifts.

3. Faith is greater than sight, even as things seen are infinitely surpassed by the invisible.

4. Faith's finest fruit is the uniting of God and man into one majestic harmony.

Oct. 8—"The Free Gifts of Grace."

TEXT.—"Having obtained eternal redemption for us."—Heb. 9: 12.

TOPICS.—Redemption from Sin and Guilt. Col. 1: 21-22; 1 Peter 1: 18. "Not by the Deeds of the Law." Rom. 3: 21-22; Gal. 2: 16; 3: 11. Through Faith in His Blood. Heb. 10: 19-22; 1 Peter 1: 18, 19.

SPECIAL SUBJECT.—"Entering into Our Privileges."

HOME READINGS.—Rom. 3: 21-26. 1st. 59: 16-21. 1 John 4: 7-14. Heb. 9: 12-28. Eph. 1: 5-14. Rom. 8: 1-9.

"O God! how beautiful the thought, That grace can be found when sought, And naught shut out the son from Thee."

Before the gifts of grace the mistle leaf, barriers give way, walls topple, and thick clouds of guilt vanish. Free gifts! Think of it! No purchase money necessary; no effort required except that of personal application. Praises be to our Christ for His unsearchable gifts of grace as seen, in that we are—

1. *Redeemed from sin and guilt.* Almost broken-hearted and bowed to the earth by a sense of guilt, Capt. Hecley Vicars caught the words, "The blood of Jesus Christ, His Son, cleanseth from all sin." "Then," said he, "I can cleanse me from mine."

The joy of believing became his rich possession, and until he lay bathed in his own blood in the trenches of Sebastopol he never once doubted God's readiness to pardon the chief of sinners.

2. *Not by the deeds of the law.* N. A. they can never justify a man. A Southern magistrate is credited with saying to a prisoner, "The court agrees in finding you not guilty, this time, but don't do it again." We may be sure that God's law never thus evades the point at issue.

Through faith in His blood. We are told that cloth which has been dyed red can never be restored to its

original color again. Yet although this be true, if it is viewed through a ruby glass the red disappears, and it looks white. So our crimson sins shall be white as wool if faith interposes the blood of Christ.

"Our faith receives a righteousness That makes the sinner just."

ILLUSTRATIONS.

1. God knows how difficult it is for us to enter fully into all the privileges of grace, and hence He appreciates our little fruitage just as Dr. Kne, finding a little flower under the Hambley glacié, appreciated it far more than the most gorgeous garden bloom.

2. In the hollow of the deep there is a little creature that casts its shell every year. Up in the lightning-crags of the mountain the eagle sheds its feathers. Why? The one, that it may move in a stronger mail; the other, that it may soar near the sun. Thus should we ever be laying aside the effete carnal and take on the new and mightier spiritual.

3. At Athens there were once the two temples of virtue and honor. Much as one might wish to enter the temple of honor, he could not do it except by passing through the temple of virtue. Likewise never can we enter glory save through the vestibule of grace.

Oct. 15—"The Blessings of the New Life."

TEXT.—"By whom we have access into this grace wherein we stand."—Rom. 5: 2.

TOPICS.—Peace with God. Col. 1: 20, 21; Phil. 4: 6, 7. Love of God. 1 John 4: 19; 1 Peter 1: 8. Joy in God. 1 John 1: 4; John 16: 24; 15: 11.

SPECIAL SUBJECT.—"The Value of a Clear Religious Experience."

HOME READINGS.—Rom. 5: 11. Acts 15: 22-23. Gal. 3: 2-14. Phil. 3: 11. Rom. 4: 1-16. Gal. 2: 19-21. 1 John 5: 1-12.

More numerous are the blessings of the new life than pebbles along the beach, more interesting than sunrise glories, and more beautiful than the starry firmament. The new life! What blessed benefits it showers upon a weary and heavily burdened humanity! What hopes it kindles in the ashes of despair! What music it awakens in leaden hearts! It can "make out of the broken sounds of life a song and out of life itself a melody." How rich and divinely-enriching are these blessings!

1. *Peace with God.* With this begins the river's gentle flow. With this begins the morning's beautiful glow. Peace with the Father, peace with the Son, peace with the Spirit! This brings the soul into peace with itself and with the world around it. No wild billows now; no glittering foam; no Rucoidon of unrest.

"O God of peace, Thy peace impart To every troubled, trembling heart!"

2. *Love of God.* Corrigio's "Ecce Homo" in the Munich Art Gallery has underneath it: "I did this for thee; what art thou doing for Me?" Thus He speaks to us from under His crown of thorns and from His cross. Are we loving Him in return? Indeed we are, for "the love of God has been abroad in our hearts by the Holy Ghost." How precious the privilege of loving Him who loved us to the extent of the greatest possible sacrifice!

3. *Joy in God.* When the poet Carpani inquired of Haydn why it was that his church music was always so cheerful, the great composer replied: "When I think upon God my heart is so full of joy that the notes dance and leap from my pen." "That your joy may be full," is God's own putting of His wish for us.

APPENDIX.

Peace, love and joy are a blessed tie, forming the vanguard of a host of blessings that spring from a clear, clean-cut religious experience. There is solid satisfaction in being able to say with the Apostle: "I know whom I have believed." The only way to secure such experience is to depart from all iniquity and live a really Christlike life.

Oct. 22—"The True Christian Life."

TEXT.—"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16: 24.

TOPICS.—"Be not Conformed to this World." 1 John 2: 15-16; 17: 15. "Be ye Transformed in your Mind." 2 Cor. 5: 18; Eph. 4: 23, 24. "Be Kindly Affected One to Another." 1 John 4: 20, 21; 1 Peter 1: 22.

SPECIAL SUBJECT.—"The Practice of Christian Courtesy and Sociability."

HOME READINGS.—Rom. 12: 1-15. 1st. 52: 1-11. Luke 14: 7-14. John 13: 30-36. 1 Peter 2: 11-16. H. 3: 13-16; 1 John 17: 11-21.

The True Christian life is more splendid than any one of us has ever imagined. It is broader in vision, more universal in sympathy, purer in purpose, and richer in actual enjoyment.

1. *Be not conformed to this world.* That is, not with the sinful world. The first step in a true life is negative. "Thou shalt not." "Come to do evil." Here is a warning. Halt! Consider! Come to yourself. The next step is a positive command.

2. *Be ye transformed in your mind.* How grand it is that the natural can be rational, and, moralized, spiritualized! The whole current of life, rushing like the Jordan, down to the Dead Sea of sin, may be checked and turned back and made to flow steadily heavenward. Blessed transformation!

3. *Be kindly affected one to another.* This is only the natural result of having the mind transformed by the Holy Spirit. Kindly affection will impel to Christian courtesy and sociability. It will not give the whole attention to special friends. Those whom others pass by and neglect are the very ones it will seek to please and make feel at home. Real Christian courtesy is not formal, but hearty. It is not following a pretty set of rules, but it is the kindly-affectioned soul acting out its deepest self. It is not enough to merely invite the unconverted to come to Christ. This is well; but if we do not really love him enough to follow the invitation with urgent yet delicate persuasions of an abounding sympathy, we need not expect much success. If we are not willing to deny self all needless indulgence, and take up each daily cross with cheerful spirit and follow Christ in the sense of reproducing His character as perfectly as we may, then our usefulness cannot be what it might be.

PRINCIPLES.

1. Self denial is the only sure road to self-control and self-reverence.

2. Repression of the lower forces of life is the divine method of coming to a full realization of the highest that is in us.

3. Life lived for pleasure alone is certain disappointment; while a life bent on usefulness is joy and peace.

4. Your self denying kindness and courtesy may change the eternal destiny of a soul.

Oct. 29—"Am I my Brother's Keeper?"

TEXT.—"The strong ought to bear the infirmities of the weak."—Rom. 15: 1.

TOPICS.—Christ Died for the Weak Brother. Mark 2: 17; 1 Cor. 8: 11, 12. The Strong Ought to Help the Weak. 1 Cor. 9: 22; Rom. 14: 1. Use Your Liberty for Others. 1 Cor. 9: 19; 1 Peter 2: 16.

SPECIAL SUBJECT.—"How to Aid the Cause of Temperance."

HOME READINGS.—1 Cor. 8: 1; 10: 1-13. Luke 6: 27-35. Phil. 2: 1-11. Matt. 5: 48. Matt. 18: 1-10. 1 Cor. 9: 19-27.

The Sunday School.

FOURTH QUARTER. LESSON II.

Sunday, October 8.

Rom. 3: 19-26.

REV. W. O. HOLWAY, C. S. M.

REDEMPTION IN CHRIST.

I. The Lesson Introduced.

1. *Scripture Text.*—*Being justified freely by his grace through the redemption that is in Christ Jesus.* (Rom. 3: 24).

2. *Home Reading.*—Monday—Rom. 3: 19-26; Tuesday—Rom. 3: 27-31; Wednesday—1 John 1: 9; Thursday—Heb. 9: 14; Friday—Heb. 9: 15; Saturday—Eph. 1: 3-7; Sunday—Gal. 3: 1-14.

II. The Lesson Paraphrased.

We have reached that point in the Apostle's argument where he propounds the question: How shall man be saved from sin? He has demonstrated the universality of human guilt. By numerous citations from the Old and New Testaments he has shown that Jews as well as Gentiles are under condemnation. But lest the former might insist that some of these quoted passages refer to Gentiles only, and thus seek to "put themselves outside this delineation of human corruption," Paul reminds them that the law (that is, the Old Testament Scriptures as a whole) included them because it was addressed to them; that its very purpose is to shut every mouth—silence all contradiction—and convict "all the world" of guilt before God—guilt, because by the works of the law, which no man, whether Jew or Gentile, has ever kept, it is impossible to be justified. What the law does is simply to make one conscious of sin; it has no redemptive power. But if the law be powerless, where is the remedy? How can the man be saved from ruin? The Apostle tells us. There had been a revelation of God's righteousness "apart from the law"—though both the law and the prophets bore witness to this revelation. This righteousness is revealed to all who believe in Jesus Christ—apart from the law, for there is "no difference," no partiality, since all have sinned and failed to live to God's glory. This righteousness which bringeth salvation cannot be earned; it is all of grace. Man's redemption has been accomplished by Christ Jesus, and is offered freely to all. God has set Him forth as the propitiatory sacrifice. Before He came, His atoning death reflected back its efficacy upon previous ages and generations. The sins of the past could thus be forgiven. Now that He has come, God's righteousness is the more conspicuous. He can still be "just" and condemn sin, and yet be the "justifier" of every one who trusts in Him who bore our sins in His own body on the tree.

III. The Lesson Explained.

1. Now—after quoting these numerous passages from the Old Testament which set forth man's universal sinfulness. What things does the law teach—the teaching of the Old Testament as a whole. It saith (R. V., "speaks") to them who are under the law—not Gentiles, merely. Of course the Gentiles were condemned—there was no question about their guilt—but the Jews, too, were condemned by their own law. That—in order that every mouth may be stopped.—The emphasis is on "every." "Scripture, like a razor, suppresses all contradiction from Jewish lips" (Webster). All the world may become guilty before God (R. V., "may be imputed under the judgment of God").—The Jew is compelled to take notice of the Gentile on the common footing of universal law before God (Webster).

2. The Jews thought that because they were set apart for a higher training, by special revelation and, therefore, they would be saved whether they did right or wrong. They were God's own people; how could they be lost? But Paul shows that that salvation is salvation from sin, and sin was not saved from sin. And let them not see this, he brings a picture of sinners and sinners, and of their own Scriptures (Rom. 3: 19-26) (Colburn).

3. Therefore by the deeds of the law (R. V., "because of the works of the law")—because by doing God's law—"whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews" (Alford). No flesh—no human creature. He justified in his sight—man, "just," or "accounted," and "received" from God. The verse means that when by violation of the law man has become a sinner, the law itself provides no way by which he can be recognized as righteous (Doberty). By the law is the knowledge of sin (R. V., "through the law cometh the knowledge of sin").—The law has no such office as to render righteous; it is altogether different, namely, to detect and bring to light the sinfulness of man. Compare Gal. 3: 16-18 (Alford).—"The law of God holds the mirror to sin" (Doberty).

4. The law was living under a gross illusion which holds it to this very hour, to wit, that it could save the Gentile world by coming into it by the legal dispensation which it received through Moses. "Propagate the law," says the Apostle, "and you will have given to the world not the means of purifying itself, but the means of being better its real corruption." There are no complacencies, but they are become so through our illiterate. At the time when it was written these complacencies were made a new day dawn on the world (Doberty).

5. But now the righteousness of God without the law is manifested (R. V., "the law apart from the law is righteousness of God hath been manifested").—"But" is strictly adversative; it contrasts the revelation of righteousness with that of wrath, as a new fact in the history of mankind (Doberty). The idea of the verse is: This being the case, the law being powerless to make men righteous, and his rule, so far as the law goes, being without remedy—a "righteousness of God" (that rectification of the sinner by which he is made acquitted) has been revealed independent of the law. "Righteousness, though required of man by the law, can never be attained through the law. The law being one and only condemn; it can never justify. Justification, then, can only be attained by some method 'without the law' (Webster). This prepares the way for the Gospel. Being witnessed by the law and the prophets.—This new remedial agency, though "apart from the law," is yet recognized by the law. All the scriptural

rites of the law pointed to the great Sacrifice. The prophets, also, the whole Old Testament in fact, are a witness to Christ.

22, 23. *Even the righteousness of God . . . by faith of (R. V., "through faith in")* Jesus Christ.—This explains how this new righteousness is conferred—not by legal observance, but by faith in Christ. Says Dr. Webster: "This faith is not simply the belief of the intellect, embracing the historical facts of Christ's character and death. It is the act of the assenting intellect, the consenting heart, and the accepting will, by which man's soul deposits itself into the hands of the Redeemer, by his mighty arm to be carried through every danger into everlasting safety. It is self-surrender to Christ." (Webster).

24. *Unto all and upon all* (R. V., "omnis" and "universal") them that believe.—The "all" is universal; the remedy is also universal in its offer. For there is no difference (R. V., "no distinction")—between Jew and Gentile. All have sinned—hence there is no distinction in the sinners—all equally needing the salvation of the Gospel. Come short (R. V., "fall short") of the glory of God.—"The phrase is borrowed from a racer's failure to attain the goal. The goal is the heavenly glorification. All men sin, and, apart from Christ, fall of the blessed goal, the final glory of God" (Webster).

25. *Being justified*—referring back to "all them that believe" (verse 22). Freely—"gratis," without merit or desert on the believer's part. By his grace—"God's free goodwill" (Doberty). Through the redemption that is in Christ Jesus.—The deliverance from eternal ruin has been accomplished by Christ by the payment of a ransom—His own precious blood—for us is the idea in the word "redemption." He "gave His life a ransom for many" (Matt. 20: 28).

He who abandons his life, and opens himself to receive sympathetically this ransom of divine redemption, is instantly brought under its beneficent influence; the seeds of aspiration are sown for the fruits of holiness; in the spring of desire the divine prophet hope perceives the autumn of ingathering; and the life for which the soul hangs is bestowed upon it, not as a reward of obedience, but as a free gift of love—given by grace, received by faith, and wrought out to its perfection by the ministrations of the Word, the discipline of a divinely-ordered life, the fellowship of the saints, and the indwelling of the Holy Spirit. (Lyman Abbott).

26. *Whom*—referring to Christ. Set forth—man fested to the world. "In the fullness of time He brought forth His Son."—After giving the general idea of the work the Apostle expounds it more in detail by defining exactly the ideas he has just stated (Doberty). To be a propitiatory.—The Greek word is generally understood to mean "propitiatory," that is, appeasing, removing wrath. The noun supposed to be understood is either cover, or sacrifice. In the holy of holies of the temple was the ark of the covenant, overshadowed by the cherubim. Once a year, on the great Day of Atonement, the high priest entered and sprinkled the blood of the victim upon the cover of the ark as a propitiatory of the divine wrath for the sins of the people. The lid of the ark was then called the propitiatory cover, or mercy seat. Hence many commentators understand Jesus here to be called by a very strong figure, the mercy seat. Yet a less harsh view is that which supplies the word *sacrifice*, and thus makes Jesus the divine propitiatory Victim" (Webster). Through faith in his blood to declare—R. V., "through faith in His blood to declare." Jesus has been publicly exhibited to the world as the divinely-appointed means of expiation through faith, the efficacy being dependent upon faith in His blood, or sacrifice. To declare his righteousness for the remission of sins that are past (R. V., "to show His righteousness, because of the passing over of sins done aforetime")—forgiveness of sins committed before Christ came. "God, in view of that foreknown atonement, withheld penalty until the sacrifice, and then fully pardoned it" (Webster).

It is God Himself who, according to this passage, is to be regarded as the Author of the whole work of redemption. The salvation of the world is not therefore wrested from Him, as is sometimes represented by the mediation of Christ. The same thought is expressed elsewhere; for example, 2 Cor. 5: 18: "All is of God, who hath reconciled us to Himself by Jesus Christ." This point should never be forgotten in the idea which we form of salvation (Doberty).

26. To declare, I say, at this time his righteousness—R. V., "for the showing, I say, of his righteousness at the present season"; not merely in the past, but now. That he might be just (R. V., "that He might Himself be just")—"It is a great problem, a problem worthy of divine wisdom, which the sin of man set before God—to remain just, while justifying (declaring just) man who had become unjust. God did not shrink from this. He had even solved the difficulty beforehand in His eternal counsel, before creating man free; otherwise, would not this creation have merited the charge of imprudence?" (Doberty). The justifier of him which believeth in Jesus—R. V., "the justifier of him that hath faith in Jesus."

IV. The Lesson Illustrated.

1. The hardest task in the moral universe is to save a soul from sin. Not even perfect obedience to the law of universal and eternal right can atone for past wrong. For six months I get my groceries in one shop without paying for them. Today I go to the grocer and say, "From this time on I will pay full price for every purchase." Will that discharge my old debt? No; not even if I keep my promise. But I am not likely to keep my promise except the cause of my delinquency in payment has been removed. This is exactly the moral position which the moralist assumes before God and the world. He says, "From henceforth I will reform and sin no more." This is well, but what about the unobliterated record of the past? and what about the disposition to sin which still lurks in his heart? He needs a divine Saviour (Doberty).

2. I remember a gentleman taking exception to an address based upon the words of God concerning Jew and Gentile, that both are guilty before God. I remarked, "But the Word of God distinctly says there is no difference, for all have sinned." My friend replied, "Do you mean to say there is no difference between an honest man and a dishonest one?" "I do not," I replied. "I did not affirm that; but my position is that if two men were standing here together, one an impenitent man and the other a sober man, I should say of the one, 'This is an impenitent sinner, the other is a sober sinner.' My friend answered, 'Well, I don't like such teaching.' I replied, 'I will make some concession. I will admit, if you like, that many are superior sinners, and that you are a superior sinner; but a sinner you are still (Doberty).'"

3. John Frederick Oberlin put off all earth

France from poverty and ignorance, with his own pickaxe beginning the building of a high road from Ban de la Roche to Strasbourg. But there was a highway to be constructed from the quarrel of earth to the heights of heaven. Clarkson pleaded before the English Parliament and the Russian emperor against the slave-trade; but here was the question of deliverance for a hundred thousand millions of bondmen. Aye! it was the pandering of an iron chain from the neck of a captive world. It was the greatest and most absorbing thought of God's lifetime, the masterpiece of eternity (Talmage, quoted by Harbut).

THE TOP OF THE STATE.

REV. G. S. BAKER.

THE picturesque and beautiful town of Jefferson is well up toward this point. Fifty miles or less would land us in the Queen's dominions. In point of elevation the pastor of this flock can "look down" on his brethren who dwell in the valleys below. For beauty of scenery there is no place among the mountains that can surpass this town. It is easily reached by the popular and well-appointed Concord & Montreal line, whose trains run frequently to all these northern points.

Jefferson has a good array of hotels and boarding-houses, from the famous "Wauwau," with its fine appointments and high prices, to those of less price and more homelike surroundings, where one is not required to be on dress parade all the time. We have been delightfully situated at "Mt. Adams," one of the most comfortable of mountain homes. It is in full view of Mt. Madison, Adams, Jefferson, and Washington, and only three miles from Han's and Lowe's paths, over which hundreds of mountain climbers go to the ravines, cascades, camps, and summits. Here we have been rapturing for twelve days.

This is the parish of Rev. W. A. Lyne, who pushes out into all the byways, and in school-houses and private dwellings holds religious services. At least four nights a week, beside Sunday, he is thus engaged. There is work enough here, especially as the winter season comes on, when his ministrations are in operation, for an additional help. This he hopes to have the present season. Large numbers of people from all sections of the country attend the services of the Methodist church here. It was the writer's privilege to preach on a recent Sabbath, and have part in the communion service, in which the members of some half a dozen denominations participated. In this pulpit Dr. Morgan Dix, rector of Trinity Church, New York, preached once during the summer.

We spent a day at Colbrook in attendance upon the camp-meeting. Preaching Elder Keeler, whose labors are much appreciated in this north country, gave us a very cordial welcome; and the weather was fairly of manifestation, for it rained hard nearly all the time. It was a cold season for the camp-meeting, but they have a very pretty place, and with their canvas covering are quite well fixed for any sort of weather liable at this season of the year. The people come for miles to enjoy the services, and to many of them it is a feast indeed.

We did the usual amount of mountain climbing, and while it made us ache and left us very weary at nightfall, the views obtained more than repaid it. One day was spent in a trip to the summit of Washington. Behind a team of four horses, in a good mountain-wagon, five of us set out at six o'clock in the morning. Our route was via the Glen House ruins, twenty miles to the top of the mountain. It was one of the most perfect days of the season—"one of a thousand," as the toll-gatherer said. Not a cloud was in the sky. We reached the summit at noon. Not a breath of air was stirring. It was silent as a graveyard. But the view was wonderful. North, south, east and west our vision was only limited by the gathering of a haze nearly a hundred miles away. Often we wondered how this compared with the view from Mt. Pisgah's height, and found ourselves exclaiming,—

"Could we but climb where Moses stood,
And view the landscape o'er!"

Four days this beautiful warfare continued without a cloud to cap the lofty elevation. We reached the hotel in the evening, having had a ride of forty-four miles amid this most magnificent scenery.

Now duty calls, and we turn our faces again toward Manchester District and the work the church has given us to do, thankful for these few days of tarrying amid the grandeur of God's own handiwork.

Portsmouth, N. H.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Dedication of Plainville Church.

The church was organized April 24, 1892, by Rev. S. T. Westwater, of Boston University, now of Wesley Church, Bath. The construction of the church building was begun a year ago, the corner-stone being laid Oct. 13, 1892. The Ladies' Aid and a few of the business men of Plainville started the church enterprise by contributing \$2,500. The Aid Society purchased the lot upon which the church stands at a cost of \$500. Daniel Corbett, William Metcalf, Albert Burton and Payson Bennett gave \$500 each.

Rev. Wesley C. Haskell, of Boston University, was appointed to this charge last spring. He entered heartily into the spirit of the enterprise, and has moved forward successfully on all lines of church work. The new church as it now stands has cost \$3,000. It is located on a corner lot, in the center of the village, and convenient to be reached by electric cars from North and East Attleboro. The church presents a fine appearance from without, while within it is very chaste, very beautiful and well arranged, with modern conveniences. The auditorium will seat in the pews 225 people, and by introducing chairs 325 people can be easily accommodated. Openings from the main room is the chapel, seating 100, and the class room which will seat fifty people. The basement will be furnished into a roomy vestry with ladies' parlors, dining room and kitchen. The building is heated by a furnace and lighted by gas.

The society seems to be in a prosperous condition. The Sunday-school averages ninety-five scholars. Fifty dollars' worth of new books have been added to the library. Mr. Haskell preaches to full houses morning and evening. The dedicatory services will be gratefully remembered by the church and the people of Plainville. The day was perfect, the church inviting, the flowers beautiful, the people happy. The whole day and evening were devoted to the dedication. In the morning, after prayer by Rev. G. M. Brightman, of Attleboro, Rev. W. N. Brodbeck, D. D., delivered a very instructive discourse on "The Elements of Strength in Church Life." At the afternoon service, Rev. Dr. L. B. Bates, of Boston, preached an excellent dedicatory sermon, taking as his subject,

"Worship Inherent in the Human Race." Rev. W. C. Haskell, the pastor, then gave a statement of the history of the church, the funds contributed by its friends, and the present financial condition of the society, stating that there was about \$2,000 indebtedness. The dedicatory service was then read by Dr. Chadbourne who, at the evening service, preached ably on "Perfection in the Christian Life." At this service \$350 were pledged.

N. E. SOUTHERN CONFERENCE.

New Bedford District.

Taunton, Tremont St.—Rev. H. H. Critchlow, pastor. At the Sunday morning service, Sept. 10, three persons by rising expressed their purpose to commence the Christian life. The little church is slowly but steadily growing and gaining in favor with the people.

Central Church.—There is increased activity at the services and a deepening in spiritual interest. Pastor Stanhouse has the hearts of his people, and is planning aggressive work for this fall and winter.

West Dennis.—Rev. R. M. Wilkins, pastor. Five were baptized, July 30. Sept. 3, 1 was baptized, 2 were received into the church, and 3 were received on probation.

South Harwich.—Rev. N. B. Cook, pastor. Sept. 10, 2 were baptized and 5 were received into full membership from probation. Rev. James Mudge, D. D., whose mother resides here, preached the missionary sermon in July, and a generous collection for missions was taken.

On the Cape thousands of people are now engaged in picking cranberries. Many whole families leave their homes and live in tents or crude cabins near the cranberry bog till the picking season is over. To such an extent is this done that church attendance is sadly decreased in many places.

The "clam-bake" season is now about over. This institution had its origin on the eastern shores of Narragansett Bay. It has extended widely beyond its original bounds, yet nowhere does it flourish as on its native soil. Three elements combine to perpetuate the "clam-bake"—the delightful flavor of the clam and accompaniments cooked as they are and eaten in the open air; the opportunity afforded of meeting friends and enjoying a day's outing and a good dinner without having to provide it; and people frequently drive fifteen to twenty miles to enjoy their favorite food; and the money profit which is derived from a successful bake. The more noted bakes sometimes realize a profit of \$500 to \$600. These bakes are more generally managed by churches for the purpose of aiding their finances. Other organizations have resorted to them for the same purpose, while private parties have adopted them as the occasion for family reunions, etc.

"The bake" given by the church at Duxbury, Sept. 13, contained fifty-five bushels of clams, six barrels of sweet potatoes, one thousand ears of corn, several hundred pounds of fish, and one hundred pans of dressing. This was the quantity prepared for one thousand people. Besides this, cake, ice-cream, fruit, etc., were for sale. The profits of this bake were understood to be very satisfactory, but not so great as they would have been in earlier times.

The church at South Somerset held its "bake" the following day, providing dinner for about four hundred and twenty-five people. Nearly all the country churches in Bristol County have had their clam bakes, and generally with satisfactory results.

N. B. D.

MAINE CONFERENCE.

Portland District.

A report from the League for State and district conventions is desired without delay.

Berwick.—Victory is still on the Lord's side. Five souls were saved during the week preceding Aug. 28, and the meetings are seasons of great power, exceeding anything yet experienced. The praying-band is taking up new work with great hope. A Junior League has been formed. The work is going through all classes. Later, Sept. 4, it was announced that within eight days fourteen have been saved. They are holding meetings at five different points including the church, and souls are being saved at every point.

Kittery.—We are glad to hear of increasing interest at this place. Sept. 3, 9 were baptized at the altar, and in the evening 1 arose for prayers. This is a joy day for them, and comes with special delight to a church that has met with such losses.

Biddeford.—On the same day 7 were received into this working church. They are the converts of last month, and have been on probation only six months or a little more. There is no lack of opportunity to work in Biddeford, but the pastor keeps the work up to time.

Portsmouth, Pine St.—A spirit of prayer and work has come upon the people and pastor, and they have a new baptism of power. Special work is anticipated, and we most devoutly pray that a very gracious outpouring may descend upon this people.

Berwick is still in the midst of a flame of revival. In the last six days eleven precious souls have been led to Christ, and give clear testimony to His power to save. The praying-band are holding meetings at three different points in out-districts, and souls are being saved in every meeting. The church has had nine months of constant revival, and souls have been saved every week during these months. Rev. F. Grover is pastor.

Old Orchard.—One brother who attended the district meeting and two days of the meeting led by Dr. Bates said: "This is worth more than all the camp-meetings that I have attended for a dozen years." This is a kind of common testimony. The meeting is growing in influence and in attendance. We can have a blessed meeting for less money than other organizations, for our workers are on the field, and our people are beginning to see this.

On the last day of the first century of Methodism in Maine, Rev. Joseph Colby was borne to his resting place. He possessed a rare combination of qualities that fitted him for wide and varied work. He was well and widely known, and some friend that had known him for years will prepare a fitting tribute to his memory.

South Berwick.—The prospect is bright for a blessed year. The finances are in excellent condition, and the church is quickened. Five have made a start within the week, and others have said privately that they would pray for themselves. Rev. F. Grover, with the Berwick Praying Band, was expected on the 13th.

The Herald Announcement for '94 is at hand, and some say that we are invited to a feast. Indeed—52 of them it seems to me. If so, we can afford to join the company; we can't afford to be left out. We desire to be strong, intelligent, full-orbed, reliable Christians who know how to appreciate and champion Methodism; but how can New

England Christians attain this attitude without the Herald? Do the preachers desire a plenty of good calling places when they have an important enterprise on hand? Then they will place the Herald in as many families as possible. We plan for the great good things of life. The finest of the gold is had for the digging, but the return is rich. If we desire a many religion, and love prompts ingenuity, most of us will find a way to have the Herald in the home.

Lewiston District.

Fryeburg.—Rev. R. S. MacArthur, D. D., writing of the Fryeburg Chautauque Assembly, says:—

"In the grove where the meetings are held and the cottages are located there are many beautiful maple, elm, and other trees. The better the sun the more redolent are the places in the grove; the air then is filled with their delicious and healing odor. In the hottest days the grove is beautifully cool, and a luxuriant carpet of grass covers the ground under the wide spreading trees. The river curves tactfully around a portion of the grounds; and the view from this point is beautiful beyond description. The river becomes placid as an inland lake, reflecting the trees, mountains and variegated glory of the sunsets. One wanted to carry away all the air of the grove which his expanding lungs could receive, and to bear ever in his memory the eternal splendor of the sunsets, pictures which had the Twin Mountains, Katahdin, Sable, Baldface, Mt. York, Okearogue and Mt. Washington, the majestic range, for the sublime background. The memorial vespers service held in the twilight of the Sabbath on the bank of the river a service which will never be forgotten by those who have been privileged to share its subdued sweetness and varied charms. Our esteemed friend, Rev. George D. Lindsay, is the experienced and judicious and the almost omnipotent and omniscient conductor of the entire Assembly."

Augusta District.

The Allen camp-meeting, at Strong, Sept. 4-9, under the direction of Presiding Elder Lapham, maintained its past reputation for spirituality and old time power. The usual large attendance was prevented by the inclemency of the weather. It was decided to hold the meeting earlier next year. Those who come to this meeting are hungry for the word of life. This was especially marked on Thursday morning, when the people sat in the rain and listened to the address of Mrs. H. B. C. Beady, of Farmington, who spoke in the interests of the W. C. T. U., and also remained to the close of the sermon which followed. The preachers came ready for any kind of work to which they might be assigned. A blessed spirit of unity and brotherly love prevailed. The preaching was direct and unctuous; the aim being to save souls and edify believers rather than self-aggrandizement. Rev. F. W. Smith preached the opening sermon on Judges 7: 21. Heart-rending and profitable discourses were also delivered by the following brethren: A. W. Pottle, Acts 2: 4; F. W. Sells, 1 John 3: 2; N. C. Clifford, Rev. 3: 8; C. E. Spinger, John 5: 40; E. T. Adams, Job 22: 21; W. S. McIntire, Acts 16: 31; E. O. Thayer, Isa. 1: 18-20; M. E. King, John 3: 7; H. Hooper, Mark 5: 14; A. Hamilton, Heb. 3: 12; J. P. Cole, 1 Pet. 4: 16; James Nixon, Isa. 1: 18; W. H. Barber, 2 Cor. 6: 1. The services throughout were marked by deep interest, the presence and power of God. Souls were saved and believers sanctified.

A. HAMILTON.

The Camp-meeting at North Ascom.

Under the leadership of Rev. W. F. Berry, and was a very pleasant and profitable one. The interest steadily deepened. The Christians were greatly helped and strengthened, and some fifteen were converted. Sermons were preached by Rev. W. F. Berry, C. H. Martineau, E. L. House, M. Howard, F. H. Morgan, Mr. Twitchell, F. C. Hadcock, C. A. Loughton, A. Turner, B. V. Davis and K. O. Tukey. Some of the brethren preached twice. The class meeting was magnified. Class-meetings were held, and they were seasons of rich profit. The larger results of the meeting will probably be seen in the home churches the coming months.

NEW HAMPSHIRE CONFERENCE.

Manchester District.

Consider the Prospectus for the Herald for next year, and begin to push the canvass for subscribers at once. Three months free to all new comers, and their own time to pay for it. Five cents a week will pay the bill for a year. We hope every pastor will take a copy of the paper into his pulpit, preach or talk about it, and see if we cannot add at least a thousand new names to the list on the district.

Manchester pastors are uniting for revival work. Rev. D. P. Brown, an evangelist, who for some weeks has been here holding meetings on the Common, has now been taken up by the evangelists, pastors, and daily meetings are being held. Rev. L. D. Bragg some months ago secured the services of the Canadian singing evangelist, Rev. W. A. Dunnett, to begin in September. He is now at work. Let the work go on. May the tidal wave strike the city!

The improvements on the church at Hillsboro Bridge are progressing well.

B.

Deer District.

Hadding Camp meeting was thought by many a time of unusual interest, during which about twenty souls claimed to experience the new birth and an uncounted number to enter the Canaan of second rest. The rainy weather on two days of the week kept the crowd away, but the work went well, and all the sermons were spiritual and the social services profitable. The love-feast was a season of special blessing.

Since the close of the camp-meeting Bro. Allen Folger has been at Greenland and with the aid of Miss Gordon, in the Spirit, has led twenty-five souls to take some steps toward the kingdom of God. Some of these seem to have been truly born of the Spirit and to show the marks of the new creature, and we earnestly pray that all who have begun may "follow on to know the Lord," and many others enter "the valley of blessing." Several other charges are laying plans to make the season of business depression an occasion of spiritual revival.

Rev. J. H. Brown has been appointed to undertake the work at Best Wolfboro and North Wakefield, which has been very acceptably supplied by a student, Mr. Abbott, from Boston School of Theology, during the vacation season. That our Lord may have many souls from this hill country, we most devoutly pray.

Rev. Frank Hooper, of Amesbury, appeared as the providential man for Taunton and Moultonville, and has been kindly received by the people to whom he has kindly the fullness of the blessing of the Gospel.

East Rochester received tokens of Divine favor at the camp meeting in the salvation of some.

Beverly, First Church, grieves over the pastor's continued ill health. His overworked body must have a vacation, that he may be able to resume work with pristine vigor later. The brethren realize that they must double their diligence and put forth the more

strength because of the invalid pastor, and the old "John Wesley mother church" in Beverly will doubtless win the day in the name of Christ.

Raymond's building enterprise is marching on, and doubtless Thanksgiving may be celebrated in the new church.

Initial steps have been taken to put Methodism in Canada on a substantial basis by the sale of the church at the Corner and applying the proceeds toward the erection of a chapel at St. Ovide.

Our church in this district needs to have knowledge of Methodism in every place such as it can only gain through careful reading of our denominational paper. No diligent reader of Zion's Herald would be able to "wonder whether our church has a college that teaches sciences and languages same as Harvard and old Cambridge," or whether we have any men able to give popular lectures in the same course with E. E. Hale, A. A. Willets, or Dr. MacArthur. Only five cents a week for a year gives the equivalent of 25 volumes of 300 pages each of entertaining miscellany—travel, adventure in mission lands, ancient and current Methodist history, theological and practical theology, a splendid course of teaching of the current Sunday-school lessons, all the latest news of Epworth League, Mission, Church Extension and Freedmen's Aid work; and now to all this is added three months of extra papers for new subscribers. Brother pastor, tell the folks about it, and take their names.

G. W. N.

EAST MAINE CONFERENCE.

Bucksport District.

East Bucksport.—Rev. A. J. Coffin is supplying this charge. There are but few to help on the Lord's cause in this place. Much faithful pastoral work and hearty co-operation on the part of pastor and people is needed before the cause of Christ can prosper as is sought. We trust Bro. Coffin may be just the one to bring this to pass.

Neal's Corner.—This, though somewhat apart from the above named place, is a part of Bro. Jewell's charge, and here we find the church alive to the enterprise already begun. We were much surprised and glad to see that since our last visit in March the old church has been torn down and a new one put up in its place. The work is being pushed on to completion, and we expect ere the snows of winter fall we shall be there to dedicate this structure to the Lord. Bro. Jewell is highly esteemed all over this charge.

South Brooksville.—Sept. 4 and 5, saw the dedication of the chapel. Monday evening Rev. W. A. McGraw, a former pastor, preached an earnest discourse from John 17: 17, last clause. Tuesday morning at 9.30 a very interesting and profitable hour-long prayer service was held. This was followed by an able and searching sermon by Rev. E. S. Gahan from the words "The Lord's portion is His people" (Dan. 32: 9). The afternoon meeting had been looked forward to with a great deal of interest, as this was to be the dedicatory service. Rev. O. H. Fernald, D. D., preached a scholarly and interesting sermon from Rev. 3: 12. Following this sermon, before the dedication, Rev. E. H. Boynton

delivered an original and most pleasing service in which he allowed a large number to take part. Just as he closed this service every face was radiant with joy, for they could now dedicate free from debt

